



Off for Alaska!

Holloway and Bess Robbins White
 of Seattle for the "World Call"
 on Voyage which followed the con-
 vention

Our Cover

ry number of WORLD CALL is in real-
 Conquest Number but because of the
 to which the Disciples of Christ
 attained today and the new perspec-
 afforded of the course that lies ahead,
 med particularly appropriate to so
 nate this number which carries not
 the annual reports of work accom-
 ed but the stirring account of the
 le Convention—a remarkably for-
 looking convention. The cover, sym-
 ing this, is a photograph by Arthur
 adt of St. Moritz, Switzerland, which
 angling last spring on special exhibi-
 in the Camera Club of New York. It
 ough the courtesy of the Camera Club
 we are using it.

September Frontispiece

many have admired the photograph
 of W. R. Warren which we reproduced as
 frontispiece of September WORLD CALL
 we feel doubly obligated to apologize
 to the artist, W. M. Hollinger of 607
 Avenue, New York, for failing to
 him credit. It is considered not only
 Warren's best photograph, but also
 of the finest ever made of anyone.

Our Oldest Sailors

the masthead we are featuring this
 h our oldest sailors on the WORLD
 Alaskan Voyage—John King of
 Up, Washington, 80 years, Mrs. Mary
 of Columbus, Indiana, 71 years, and
 or B. R. Davidson of Fayetteville, Ar-
 as, 82 years. All were active contribu-
 to the enjoyment of the whole party.

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International Magazine for Disciples of Christ

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Business man, preacher, pastor, executive—through the ranks to positions of greatest importance in each of the varied activities to which he has devoted his exceptional abilities, is Frederick W. Burnham, the retiring president of the United Christian Missionary Society, over whose destiny he has presided since its formation ten years ago.

WORLD CALL



Three of the oldest members of the
"World Call" Alaskan Voyage
(see page 1)

VOLUME XI

OCTOBER, 1929

NUMBER 10

But What They Lose!

SOMEHOW those who know better should contrive to save their friends from giving their lives wholly to pots and pans, pigs and cattle, cars and clothes, clowns and dinners. "Life is more than meat." We must all share Ruskin's distress, not what people suffer—much of that is inevitable and most of it temporary—but at what they lose, for the loss is unnecessary and permanent.

To be specific, there is the loss suffered by those who do not read *WORLD CALL*. Since this magazine is not published for itself, or for profit, but is produced by world-embracing cooperation of writers and photographers for the sole benefit of its readers and the Christian enterprises in which they are concerned, we may speak frankly of its service.

It is possible to maintain the magazine's high standard of literary and mechanical excellence because missionaries, educators and workers in all the ranges of Christian activity not only write without pay but graciously submit their contributions to severe editorial condensation, revision and rejection. The reader gets the cream of material that would fill three magazines and the choice of ten times as many photographs as for use.

Of necessity our daily lives are touched by so much that is sordid and selfish and trivial that we need frequent glimpses of the ideal, the unselfish and the sublime. Readers of *WORLD CALL* month by month could converse with the teachers in Christian colleges and universities, hear the wholesome laughter and catch the heroic faith of unspoiled youth. In such company it is possible to grow old gracefully.

Then we have the privilege of witnessing the play and the growth of little children by the hundred, at a dozen centers in the homeland and in ten different countries abroad; children who, but for the love and help of God's people would be left to destitution and vice. It is great to know that such love abounds in this old world and bears such generous fruit.

The Christian love whose deeds shine forth on the pages of *WORLD CALL* does not stop with the fascinating pleasure of giving babies their birthright, it reaches out also to lonely old age and cherishes in half a dozen havens of refuge the saints of yesterday who have outlived their kin but not the eternal church of Christ. And those who do not read are not aware that they belong to such a church!

Here we learn that ours is a church of honor too, as well as of pity, for we read how remittances go out every month to four hundred aged or broken ministers and widows of ministers, and of how a better plan is coming now to fruition that will forever save our present and future ministers from the fear of either want or charity.

WE WHO read can walk with firmer tread and stouter heart because we have known the Whartons and Mary Kingsbury. Among our priceless treasures is the memory of Ada Boyd and Mary McGavran and every month we look for news from those who carry on in the stead of Mary Graybiel, Adelaide Frost and W. H. Scott.

Who remembers the Garsts and Smiths and glorious Edith Parker has a heritage in Japan and rejoices in fellowship with those who follow in their train. Meigs and his boys, Macklin and his beggars, Butchart and his patients are written indelibly into the history of China, and Mary Kelly and Emma Lyon are not alone in making the new day which we impoverish our souls to ignore.

Why multiply names and fields and crosses and crowns? For those who do not read, Eldred and Shelton never lived, and Mrs. Moses and Mrs. Harlan, J. W. McGarvey and W. P. Aylsworth, L. O. Lehman and C. C. Cobbey, F. M. Rains and A. McLean, A. M. Atkinson and R. H. Stockton, G. W. Muckley and J. H. Mohorter are forgotten names without successors among the conquering hosts of God!

"Too Busy"

OVER one of the gates leading into the Breakfast Club of Los Angeles is the inscription:

The man who is too busy
to serve God and humanity
is—too busy.

There are of course many people in the world too busy to give a thought to the million children in China who are hungry today. There are many too busy to give the time to answer distress cries right at their door. Many of these same people are church members but admittedly they are only nominal Christians. The gravest concern is that many who are actually engaged in Christian service are too busy often to step aside from routine duties to render intimate kindnesses. Is there danger of professionalizing Christianity, of defeating the ends by the means, of being too busy serving the Cause to give a cup of cold water?

Gasoline Launches on the Congo

CONDITIONS are changing rapidly in Congo, Central Africa. Changes which required a century in America and elsewhere are being effected in a decade there. This is true in many ways. When the steamers "Illinois" and "Missouri" were shipped to the mission of the Disciples of Christ there, eight years ago, labor was very cheap and wood was inexpensive. On the contrary gasoline was not to be had at any price outside Kinshassa and Coquilhatville. Steamers were the common mode of transportation, there being no gasoline launches anywhere on the river. Because labor was cheap, the number of men required to "man" a steamer was no consideration. Today the reverse of this is true. Labor is high and wood is expensive, while gasoline is available and reasonable.

Our mission has had offers for the two steamers "Illinois" and "Missouri" and it is the thought that if they are sold they would be replaced with gasoline launches. These could render all required served and would carry the names of the two wood-burning steamers, thus perpetuating the names of the donor states in America.

Chinese Take Charge of Mission

THE complete transfer of all work and property of the North China Mission of the American Board of Commissioners for Foreign Missions (Congregational) into Chinese control is announced by that board. This transfer gives full recognition to the nationalistic aspirations expressed by the Chinese Christians of the North China Mission in May when their representatives drafted a constitution for an indigenous or purely Chinese church organization.

The American Board is the first missionary organization to place the entire responsibility and control

of its Chinese work and property in Chinese hands. The transfer is in accordance with the declared policy of the American Board for all its Missions and has been the goal for the work in North China since 1860.

The missionaries under their new status are to serve on a basis of complete equality with their Chinese associates. They are expected to become members of local Chinese church and will receive their assignments from the Chinese Board. All questions of education, transfer, furlough and resignation are to be settled by the Chinese Board in consultation with the missionary concerned. The missionaries are to receive their first appointments to China and to return after a furlough only upon invitation from the Chinese.

The American missionaries who will be under the Chinese Board are 117. They comprise twenty-ordained men, five men physicians, one woman physician, eleven other men, thirty-six wives and thirty-nine single women. The Chinese force comprises four-ordained men, 291 teachers and 266 evangelistic workers including eighty-seven women.

World Convention for Disciples

THE action of the Seattle convention in endorsing the World Convention of Disciples of Christ to be held in Washington, D. C., following the International Convention in October, 1930, is not only another reminder that we are living in a compact age but significant of the growing spirit of unity among the disciples of Christ around the world.

A generation ago the idea of a world gathering of any sort was considered as impractical as it was unnecessary. People in New Zealand were not discussing the same problems that demanded attention in Kansas City, Missouri, and Tokyo was more than three days from San Francisco. Today, deliberate gatherings are useless that do not represent the thought of the entire civilized world.

The recent exchange of visits of representative Disciples of Christ in America, Australia, New Zealand, England and elsewhere has demonstrated the richness of such fellowship. New bonds of understanding have been created; common problems have been discussed and common experiences enjoyed. Purposes and ideals have been found to be the same and longings and aspirations identical.

The World Convention follows as the logical outcome. We have brethren and churches in twenty countries and it is expected that there will be a delegation from each. The conclave will begin on Sunday afternoon, October 19, with the great communion service and continue until the following Thursday night, October 23. It will immediately follow the International Convention which begins on Tuesday night, October 14, continuing until Sunday afternoon, October 20, with the communion service tying the two conventions together. The occasion will mark a significant milestone in our history.

The Cold Matter of Budget-Cutting

IN ORDER not to further increase the deficit of the United Christian Missionary Society, the treasurer's report at the end of the missionary year, June 1929, revealed the necessity for making adjustments in the budget of the society for the remainder of the calendar year—up to December 31, 1929—to the total of \$43,000. Unless the receipts of the society substantially increase by that time, further reductions will be necessary in next year's budget, the total amount probably being \$150,000, which would be allocated among the departments.

The budget reduction of \$43,000 for the remainder of this year has been allocated among the departments on the basis of their budget allowances and in consideration of their commitments as follows: Foreign Department, a cut of \$15,000; Home Department, \$10,000; Benevolence, \$5,000; Church Erection, \$1,500; Ministry, \$2,000; Missionary Education and Organizations, \$3,000; Religious Education, \$2,500; Promotion, \$1,000; Service, \$3,000.

Translate these figures into terms of crippled work of aged ministers refused relief, of foreign missionaries kept at home, of orphans and old people uncared for—and some idea of the distress occasioned by this cold matter of budget-cutting may be gained. To say that it is time the brotherhood awoke to its responsibility of trusteeship is only reminding the patient of the necessity of being cured. Taking the medicine is another thing, but it is better that the brotherhood take the preventive dose than that the work be administered a sleeping powder.

The Executive Committee Meets

THE eyes of the brotherhood were on the new Executive Committee of the United Christian Missionary Society as it assembled on Tuesday, September 10, at the Missions Building in Indianapolis for its first meeting since the Seattle Convention. It was at this meeting that the committee was expected to discharge the duty laid upon it by the convention in electing the secretarial force of the society. (See page 30.)

As a general practice, those members of the Board of Managers on the Executive Committee whose terms do not expire are returned to the Executive Committee—the others being replaced by new men and women from the Board of Managers. While conserving the experience and knowledge of the old members for the committee, this generally introduces from six to ten new members each year. This is a democratic procedure. It regularly brings new life and fresh viewpoints into the committee, as well as distributes responsibility for the work of the society, but also it makes necessary each year the orientation of the committee in its diversified tasks. This process usually takes place at the committee's first meeting.

As the committee got under way at its September meeting, it was evident that matters involving departmental study passed to it from the old Executive Committee and the special obligation it received from the nominating committee at Seattle should be, by the very nature of the tasks and their far-reaching consequences, matters of thorough and prayerful consideration at a time when the committee was not adjusting itself to its year's work and passing upon departmental reports and routine recommendations. While the tasks are naturally those of the entire committee, in the interest of giving detailed study to the problems involved, a special committee of five was appointed by the chairman of the executive session of the committee, Mrs. E. C. Smith of Newton, Iowa, to make a complete analysis of the situation during the interim between the September and October meetings and bring definite recommendations to the next meeting.

Immediately following the United Society session of the Seattle Convention, W. A. Shullenberger of Indianapolis was officially notified by the recorder of the society of his election as president of the organization. Up to the time of the Executive Committee meeting on September 10, no word had been received from him; hence it was as one of the first items of business at its September meeting that the Executive Committee appointed three of its members to ascertain from him his decision regarding his election. Mr. Shullenberger was unable to state his decision to the committee as he had given his word not to make it public until after he was waited upon by an unofficial group. This group was not to meet with him until the following day. As all the brotherhood knows by now, Mr. Shullenberger declined the post.

The vacancy in the office of recorder caused by the resignation of Miss Helen Goodrick was filled by the committee in the selection of Miss Hazel Scott. Miss Scott is a graduate of Bethany College and has served for two years in the missionary organizations department. During the year's absence of Miss Nora Darnall, editor of *King's Builders*, from the office, Miss Scott had charge of the editing of that magazine as well as immediate contact with the boys' and girls' work, a task she creditably performed. In unanimously electing Miss Scott to this position, the committee expressed satisfaction in advancing to positions of responsibility younger women of ability who had grown up in the work, as has Miss Scott.

How China Appreciates Missionary Work

THE following story is from the *China Press*, a newspaper published in Nanking, China. It is written by Wu Kwan-Tsing, a young Chinese journalist in appreciation of the work of Nanking University which was celebrating its fortieth anniversary at the time the story was published last spring. It is

(Continued on page 25.)

Advancing to New Conquests

By BESS ROBBINS WHITE

TAKING the consummation of the Men and Millions Movement as a springboard, the Disciples of Christ in convention assembled at Seattle, Washington, August 8-14, leaped into an era of untraditional expansion. It was a happy coincidence—or was it a coincidence?—that this great historic movement should publicly close its ledger of accounts with the brotherhood at the crucial time when the brotherhood was hesitating on the very threshold of still mightier movements. The Men and Millions Movement is in truth a "great adventure of faith fulfilled," and in closing his eloquent statement of its achievements, R. H. Miller perhaps unconsciously threw out the keynote of the Seattle convention, "What we have done, we can do again!" No one with a finger on the convention's pulse could fail to note that these words, uttered almost in an aside, were the core of the convention's meaning and the signal to start on the great course that lies ahead.

Many wondered at the emphasis put upon the Men and Millions Movement, now a thing of the past, in this day of forward-looking plans. Yet as Mr. Miller stated, "It is easy to give casual comment or dismiss with faint praise a pioneer adventure which has been overshadowed by its successors. But in this day of low spiritual visibility, it is well to recall the day of unclouded vision and daring enterprise which marked the beginning of this now historic movement."

Indeed, it was the Men and Millions Movement that gave impetus to all phases of our present work. Aside from its financial aid, with the launching of the Movement our evangelistic program took a forward leap, our responsibility to foreigners in America dawned upon us, our religious educational program began developing itself along the lines of its present comprehensive scope. The inspiration the Movement gave to young people for life service is utterly beyond calculation. The Movement itself may have been one of those things that grow out of the swirling current of life, but its fruitage has been definite, consistent and glorious.

So it is from this "great adventure of faith fulfilled" and its concomitants that the Disciples of Christ are now going on confidently into greater and greater ad-

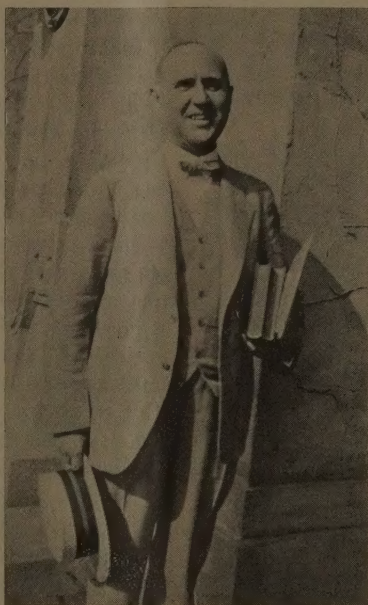
ventures. Three of these were evident on all sides at the Seattle convention: the realization of a solidified Pension system, the building of a National City Church in Washington, and closer relationship—perhaps actual union, with the Baptist church. Another should have been equally evident—a forward-looking program from the agencies of the brotherhood.

At Columbus last year the Commission for the Direction of Surveys was enlarged and urged, "after correlating the facts, to make courageous recommendations to the International Convention, based upon the surveys." Somehow the enlarged Commission failed to function and brought no recommendation to the Seattle Convention, while the agencies felt that they were not warranted to independently formulate programs to advance. The Board of Managers of the United Christian Missionary Society at its meeting in Seattle the day before the convention voted to ask the convention to instruct its Survey Commission to so act as to release the society to project its own future program.

The report of the Pension Fund seemed to meet with decided enthusiasm by preachers, women and laymen. Interest was manifest everywhere in the progress of this new enterprise. With over 2,000 ministers already signed up as members, and the next step—that of listing the necessary number of churches—under way, the hearty endorsement of the convention and the sympathetic concern of the

individual delegates seemed to be indicative of a sincere welcome to the campaign for the \$8,000,000 for accrued liabilities which is scheduled to begin January 1. "What we have done, we can do again"—as we raised over \$7,000,000 during the Men and Millions Movement!

Following the report of the Committee on Time and Place for the 1930 International Convention and the endorsement of the World Convention to immediately follow it, which officially placed these two gatherings in Washington, D. C., on October 14-23, 1930, no project for a National City Christian Church took on new significance. Not only was its imperative then manifest, but its immediacy became doubly apparent. The possibility of the church's completion



Happy in spite of it

H. C. Armstrong, secretary of the Association for the Promotion of Christian Unity, upon whom devolved the duties of chairman of the program committee of the convention in the absence of Dr. H. O. Pritchard

for the Washington Convention became a topic of general interest not only in the National City Church but on Tuesday evening but in conversations and group discussions everywhere. This was augmented by the report that the contract for the main building had been let and construction would soon start. The erection of the edifice will be an important feature of the great Pentecostal Convention. Total subscriptions of \$1,421,288.50 are now in hand, representing 7 churches and 37,960 individual donors.

This coming year marks the last in the three-year period of preparation for the celebration of Pentecost 1930 which will culminate in the Washington convention. It should be our greatest year—in reaching spiritual heights never before attained. As Jesus was three years with his first disciples, so we have endeavored to spend these three years in a closer walk with him, learning his will that we may observe fittingly the nineteenth hundredth birthday of the church in 1930. And again this was felt in the convention at Seattle, a feeling of standing upon the threshold of a new spiritual renaissance, of being called to the mountaintop to view a new course set out for us. So are the Disciples of Christ slowly growing worthy of discipleship.

One of the most prophetic hours of the convention was on Tuesday afternoon when the report of the Association for the Promotion of Christian Unity was pre-

sented to the two bodies to be held at Austintown on the anniversary days of that last meeting, for the purpose of considering our common heritage and our common problems and of promoting closer fellowship. The convention seemed to be of one mind in endorsing this proposal. Hardly within the memory of any of those present, certainly not in recent years, was the desire to advance in matters of unity so apparent, so wholesomely unanimous. The significance of the hour was heightened by the presence of Dr. E. J. Hanbey, a representative of the Northern Baptist Church who received a standing ovation when he was introduced, and responded by saying, "What God has joined to-



A university president is told a few things

C. M. Ridenour, city evangelist for Seattle and chairman of the local publicity committee, tells President and Mrs. D. W. Morehouse of Drake University, Des Moines, how it was all done



etermined to forget that there had been a convention. Sam Frank, the genial secretary of the convention, is going to start on the World Call Alaskan Tour, with Mrs. Frank and Mrs. J. E. Whitehead, of Dallas. Paul Preston, pastor Oak Cliff Church, Dallas, is at the right

ed. Among other things in the report (which every member of every church should carefully read) are the results of numerous conferences between Disciples of Christ and the Baptist church, summarized in twelve practical methods of working together, pointing toward closer union. One hundred years from next August the dissolution of the Mahoning Baptist Association—which was in reality the separation of Disciples of Christ from the Baptist church took place at Austintown, Ohio. A supplemental report stated that we are inviting the Baptist brethren to join with us in planning a meeting of mem-

gether, let no man put asunder." After 100 years of separation, it looks as if we are taking the first steps toward reunion. Reports from our delegates to the Northern Baptist Convention in Detroit and the Baptist World Convention in Toronto, Edgar DeWitt Jones and Jesse M. Bader, were roundly applauded, as was the report they presented of the joint committee of Baptists and Disciples to study the feasibility of union—and this report was out of the realm of theory and in the region of practicability!

A matter of major concern to the brotherhood in its relations to all the agencies reporting to the International Convention was the adoption by the convention of the report of the sub-committee of the Commission on Budgets and Promotional Relationships. This committee has upon it representatives of the Commission and of all the agencies, and its report is not only of interest in regard to future promotional policies but is indicative of the further swinging of the pendulum in the direction of unified budgeting and promotion. The report suggested that an exhaustive study of promotional policies practiced by other bodies as well as our own be made, looking toward the fullest cooperation among the various agencies of the brotherhood in the future.

These and many other things characterized the con-

vention as turning its face squarely to the line of battle and going ahead. The great undertone of the gathering was one of far-seeing, profound concern for the future, generally a symptom of good health.

Because personalities loom so large in our human make-up, the change in personnel of any national group of men and women naturally attracts interest. There had been for some time suggestions afloat over the country regarding changes in the United Society officary. At Seattle, the rumors seemed to center around the presidency which has been held by F. W. Burnham since the formation of the society in 1919. The Nominating Committee of the society was the recipient of numerous suggestions regarding this and other offices which seemed only to add to its bewilderment. Its desire to serve wisely was apparent but the complexity of its problems, heightened by its anxiety for all interests concerned, and its lack of a full understanding of the organizational arrangement of the society, handicapped it severely. Its report, recommending that all secretaries be elected by the executive committee, was an innovation in our history. (See page 30.) Its only nominations were those of



The new second vice-president of the United Christian Missionary Society, Miss Mary Campbell, receiving felicitations on her election

W. A. Shullenberger, pastor of the Central Church, Indianapolis, as president; Stephen J. Corey, as vice-president; Miss Mary Campbell, second vice-president; C. W. Plopper, treasurer, and M. H. Gay, secretary-treasurer. The office of president was the only one of the contested. H. O. Breeden of California made the motion that the name of F. W. Burnham be substituted for that of W. A. Shullenberger, on the ground that he believed Mr. Shullenberger, who was not present, would not accept the office. With Mr. Burnham presiding, the motion was lost and the report as given by the Nominating Committee adopted.

The Nominating Committee, composed of thirty-one men and women elected in their respective state conventions to serve in this capacity, took its task seriously and the

vention treated its recommendations with the respect due such a representative group and such earnest labors.

The discussion of the report, the voting and the applause proved the meeting a truly Christian assembly. Manifestly the committee and the convention felt that the brotherhood wished a change in



The largest "meal" of the convention—the "World Call" Luncheon at the Washington Hotel when 361 people came together to honor the retiring editor, W. E. Warren

gency, but all were of one mind in continuing to
for the distinguished minister who has filled that
of singular responsibility through the first and
native decade of the society's life. In the same
it Mr. Burnham thanked the convention for re-
ing him of the burdens of the office.

Just as the convention showed itself a grown-up
Christian body in the election of a president for the
United Christian Missionary Society it also surpassed
its previous annual meetings in the responsibility
it laid upon its laymen. This appeared in the
operations of the two great representative commit-
tees—the Committee on Nominations for the United

Society and the Committee on Recommendations, as
well as in the program and in the business sessions,
and was truly registered in the election of R. A. Long
to be president of the Pentecost Convention at Wash-
ington in 1930. It was universally felt, not only that
it was good to have R. A. Long as president in 1930
but also that it was fine to have a Pentecost Con-
vention for his presidency.

The coming year looms ahead full of problems and
perplexities, yet it is as bright as the promises of God.
For the Disciples of Christ have set before them defi-
nite goals and, while the going may be rough, under
divine guidance and with steadfast purpose their ulti-
mate achievement is assured.

A Word on Christian Unity

To the Brotherhood Whose Plea It Is

By A. W. FORTUNE

MARGARET SLATTERY, one of the few
women delegates at the Lausanne Confer-
ence, expressed in a few brief words a senti-
ment which is rapidly developing. In one of the
conferences she arose and said, "This is the
last time I have spoken in this conference, and it will
probably be the last. I want to tell you that thing
which is holding unity back is you bishops and arch-
bishops and metropolitans and presidents and secre-
taries—you men who hold the jobs. Now, my work
with young people between fifteen and thirty years
of age, and I tell you they are for this thing, they
want it and they want it now, and if you continue
to keep it from them one of two things will happen;
either they will take it out of your hands and bring
it about in their own way, or you will have no young
people in your churches."

We desire for the spirit of unity among the followers
of Christ is sweeping through the world. The church
seeks to develop the denominational attitude is
not only resisting the Spirit of God, but is also set-
ting itself in opposition to the spirit of the age. The
principles of Christ came into being to make a protest
against sectarianism and give the call for unity. The
voice of our fathers was like a voice in the wilderness,
and today it is resounding through all communions
through all lands. This is our opportunity to help
bring reality to the vision of Thomas Campbell. May
we not lag behind in the procession but, true to the
call which called us into being, may we be found in
the front helping to lead.

Our desire for union, however, we need to exer-
cise great care that we do not cause further divisions.
It has been one of the discouraging features of such
movements. Conscientious efforts to bring about
unity have added to the division. It was a great dis-

appointment to Thomas Campbell that his movement
for union added another communion to the number
that already existed. If we become impatient and try
to force union according to our plan we will divide.
We must grow together and that means time and
patience. May we have grace and wisdom and cour-
age to go where the spirit leads. Let us take up again
that text made sacred by the Master, "Neither for
these only do I pray, but for them also that believe
on me through their word, that they may all be one,
even as thou, Father, art in me, and I in thee, that
they also may be in us, that the world may believe
that thou didst send me."

May we really pray for unity, and may our prayer
be more for ourselves than for others. May we pray
that we may be worthy to have a share in the great
movement which God himself is leading. May we
pray that we may not only have the right attitude
toward our common Father and toward the matchless
Leader of us all, but that we may have the right atti-
tude toward each other. The Christian religion not
only binds men to God, but it binds the followers of
Christ to each other. Anything that separates does
not belong there. If we have the spirit of unity for
which our Master prayed we will love our brethren
and work with them and sacrifice for them. These
words of John Greenleaf Whittier point the way to
the unity for which our Master prayed:

Oh, brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of Him whose holy work was doing good;
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

The Convention on the Sidewalks

Items Collected Here, There and Everywhere

IT WAS with regret that the convention learned that its president, Harry Rogers, was called home Saturday morning due to the illness of a business associate. His interest and constant communication with the convention continued unabated.

Two interesting figures at the convention were Mr. and Mrs. E. K. Higdon of the Philippine Islands who docked from that distant field on Monday afternoon, August 13, at Seattle, and came directly to the convention hall where they met friends and were introduced on the platform Tuesday morning.

The offering at the Communion Service on Sunday afternoon for Ministerial Relief amounted to \$2,452. There were approximately 5,000 people at this impressive service which was held under the direction of F. E. Davison of Oak Park, Illinois, who has had charge of this service for a number of years. Forty elders and 200 deacons took part.

Another who has rendered consecutive service for ten years in connection with our International Conventions is Elmer Ward Cole of Indiana, who has had charge of the registrations for that length of time. This is an onerous task and little appreciated by the mass of convention goers, but it is one that requires constant attention and careful supervision. The registration this year was 2,945. Approximately 1,600 were pre-convention registrations of loyal local people. At the last report, 214 had registered for the youth convention.

An event of widespread interest during the convention was the marriage of Miss Anita Smith, the daughter of Harvey Baker Smith of Washington, D. C.—pastor of the Columbia Heights Church in that city—to Ensign Robert J. Archer. The ceremony was performed by the father of the bride at the University Church on Thursday afternoon August 8, the day the convention opened. The wedding had been scheduled for next winter but when it was found that the Pacific Fleet, with which Ensign Archer is serving, was to be at anchor in Seattle harbor the week the Smith family would be in the city for the convention, arrangements were made to consummate the romance of several years there and then. Ensign Archer and his bride will be stationed at San Pedro, California, for the next few months.

Luncheons and banquets for every day of the convention were scheduled on the program but equally crowded were the breakfast hours. Aside from breakfasting committees, organizational groups and others, a series of missionary breakfasts was held each morning, arranged by Mrs. Royal J. Dye, which brought out large numbers of convention delegates. The breakfasts started with the African group on Saturday morning in the Marine Room of the Olympic Hotel and closed on Wednesday morning with the China group. Short talks by the missionaries, songs and prayers made these occasions long to be remembered.

On the opening night of the convention there were 2,830 people present to hear the stirring address of President Harry H. Rogers. This was the estimate of the auditorium manager who stated he had a

system of counting accurately the number in attendance. The local committee welcomed the delegates to this first session graciously. A bevy of young girls stood at the doors presenting a small corsage of flowers to each visitor, and following the session a well planned reception was held in the basement and punch dispensed. It was a time of real getting-acquainted with fellow delegates and genuine western hospitality.

Aside from the Pacific Coast states, it was stated that Tennessee had the largest representation of any state at the convention. The Franklin Circle Church, Cleveland, claimed the largest delegation from any one church, aside from those in the west numbering 13.

Three of the oldest delegates at the convention demonstrated their youthfulness by not only attending all sessions but going after the convention with the WORLD CALL party to Alaska. Major B. R. Davidson of Fayetteville, Arkansas, is 82 years old and has been a Disciple of Christ for 65 years. Mrs. M. A. Byars of Columbus, Indiana, celebrated her 71st birthday on August 1. John King of Puyallup, Washington, is 80 years of age. All three were alert, active sailors during the early voyage.

Although meeting so far from the strength of our people there were twenty-one states represented in the Committee on Recommendations and thirty-three in the convention.

A playroom and nursery for children were maintained in the basement of the auditorium throughout the convention with attendants in charge. An average of about twenty-five children were cared for here each day. It was a thoughtful service greatly appreciated by all delegates with small children.

One of the loveliest luncheons of the week was that tendered by the Woman's Christian Missionary Society of Seattle, Washington for the state and national women leaders. The theme of the luncheon was "The Sea" and attractive sailboats, made of sea shells and triangular flags served as place cards while the favors were handpainted sea "biscuits." The program ingeniously carried out the theme with such topics as "The Crest of the Wave," "High and Low Tide," "The Riches of the Sea," illustrating many phases of woman's contribution to missionary work. The committee arrangements for the luncheon deserve the highest praise. A general introduction of all present showed that twenty-one states were represented.

It was estimated that the WORLD CALL Luncheon on Monday at the Washington Hotel was the largest in attendance of the banquets or luncheons, over 300 sitting down together at this feast to the retiring editor, W. R. Warren.

One of the most attractive exhibits in the basement of the auditorium was the color-lighted globe of the world, showing the mission fields of the United States made by the missionary organizations of the Seattle University Church. Groups of hand-made maps of the fields sent by various churches, mainly on the Pacific coast, attracted much attention. Of especial interest were those made by the women of



A Convention Diversion
Two golfing preachers from Oklahoma, Claude E. Hill, Tulsa; Ernest C. Mobley, Oklahoma City

t Church, Seattle, h in addition to racy and compre- iveness, conveyed i of the atmosphere he mission fields by embellishments of and ink drawings e borders, of na- homes, people, mis- buildings and pment and bits of color.

any people drove to convention from ss the continent. aps the record for d goes to Harry s of Wichita Falls, s, who came from city—a distance of the over 2400 miles four days, averag- 600 miles a day. is remarkable when considered that the : included the cross- of the Rocky Mountains. He was driving a Packard ster.



C. B. Osgood, state secretary of Minnesota, and H. H. Harmon of the Board of Education

figure that added a touch of color to the ranks of the rates was Chaplain Thompson of the S. S. Idaho of the ie Fleet, which was lying at anchor in the harbor during first days of the convention. Chaplain Thompson is the chaplain the Disciples of Christ have in active service in navy at the present. He was an interested attendant at v of the sessions and was especially gracious in his desire scort any of the delegates over the battleship on which s stationed.

practically all of our conventions, resolutions of appre- on have been passed for the local committees, the press, others conspicuous in their service to the convention goers, seldom has such a heartfelt resolution as the following been d as expressing the sentiments of the entire convention:

IT RESOLVED:

at the International Convention of Disciples of Christ in le assembled, publicly express its appreciation to the vari- otels whose guests they have been, for the thoughtfulness, iess and patience of the employees.

e would call attention to the quiet courtesy which the g room attendants displayed in serving while programs being conducted, and to the maids who kept smiling h their patience was often tried;

e would further express our appreciation to the taxicab anies for their special consideration in lowering the rates uit our pockets, thus making possible our comfort and enience in going to and from the convention; also we d especially thank the drivers of the cabs for their courtesy carefulness in transporting us without a single accident.

everyone who contributed in any way toward making this ntion one to be remembered always with great pleasure ay, "Thank you."

ly Seattle has confirmed the slogan of the West—"Every- Happy."

s. Harvey Baker Smith of Washington, D. C., was elected dent for next year of the Council of Ministers' Wives, i held its annual luncheon session at the Olympic Hotel iday of convention week. Mrs. Roger Martin of Wichita, s, Texas, is vice-president and Mrs. Grundy Fisher of ma, Washington, is secretary.

ne trees from the mountains, gladiolus, larkspur, and a h of other colorful flowers made the auditorium a feast the eyes as well as the heart and mind.

Conditions were ideal for the Sunrise Prayer Service on Sunday morning in Volunteer Park. Approximately 1,500 people were present to join in the opening song, "Early in the Morning our Song Shall Rise to Thee" which resounded through the park just as the sun broke through the early morning mist. Mrs. Russell Thrapp's glorious singing of "The Beautiful Garden of Prayer" with violin accompaniment and President D. W. Morehouse's inspiring talk made the occasion a memorable one.

The election of R. A. Long of Kansas City as president of the 1930 convention makes the third layman in succession who has served in that capacity—E. S. Jouett of Kentucky having served in 1928, and Harry Rogers of Oklahoma in 1929.

Melbourne, Australia, has more churches of Disciples of Christ than any one city in the world, F. W. Burnham stated in his report of his visit to that country, New Zealand and the mission fields of the Orient. It has fifty-six congregations of our people.

Two delightful features of the WORLD CALL Luncheon not listed on the program were the songs by Mrs. Russell Thrapp and Ray Dew. The beautiful table decorations and the life-size picture of W. R. Warren which hung back of the speakers' table were the inspiration of a local committee of WORLD CALL secretaries of which Mrs. J. M. Marrow of the University Church was chairman.

One of the most delightful social occasions of the convention was the tea and reception tendered at the magnificent home of Mrs. B. A. Garber for all the women of the convention. Cars were at the auditorium doors at the close of the Saturday afternoon session to take to the affair the more than 400 women who could attend. The spacious gardens of the large Garber home were in full bloom for the affair, giant dahlias, gladioli, delphiniums, snapdragons, petunias, daisies and roses lending the beauty of their color and fragrance, while a trio of Hawaiian musicians strummed plaintive airs on their native instruments under a gayly colored umbrella and a bevy of young girls dispensed punch in the rose arbor. It was indeed an occasion of happy fellowship.

One of the most tender hours of the convention was the Wednesday morning memorial service for the late J. H. Mohrter, for so many years head of the benevolent work of the brotherhood. The service followed the report of the necrology committee and was conducted by Dr. B. A. Abbott in his own expressive way.



Kansas talks it over

Mr. and Mrs. S. H. Bailey, who minister to the church at Burlington, Kansas, discuss a morning's session with Mrs. Edith R. Bentley, of Topeka, Kansas, state secretary of woman's work

Calling Them Out

A Ringing Statement on a Pertinent Need

By S. G. FISHER

IF IT be true that a comparatively few great minds rule the world, then Christian men should thank God and take courage. For with few exceptions these men of acknowledged leadership are saying to a world that seems deaf to our message, "Civilization must have a resurgence of moral idealism and spiritual vision adequate to control and direct the vast increase in material power and wealth, or go on the rocks."

These men will be heard, are being heard. When Bernard Shaw says that, though not a Christian, he can see no way out of the world's confusion and perils, save the way that Jesus Christ would have taken had he undertaken the work of a practical statesman, he is saying what many others like him are saying and getting a hearing. Slowly and creakingly the gates are swinging open and it is for the church not only to help them open but to gird herself to enter in bearing her one and only gift, Christ and his salvation.

Our paramount need in the light of the total situation, is the recruitment of the very best minds and characters to be found among our Christian youth for the work of ministry.

Of course, and yet not a thing to be taken as a matter of course, we must get young people who are morally and spiritually fit. That is a prime requisite. I do not mean plaster saints. I mean youth who are thoroughly alive, physically, mentally and socially, but whose every faculty has been made captive by Jesus Christ, and placed at the disposal of the Spirit of God.

But we must also have for this mighty work of mediating Jesus Christ to this world facing so many and so vast problems, a ministry which is intellectually the peer of any group of leaders in the land. At this very moment, I can hear ringing in the halls of memory the clarion voice of F. M. Rains, speaking in the old chapel at Drake, and telling of the needs of the foreign fields for lives dedicated to the work of missionaries. "We don't want your failures," he shouted. "We can't use your seventy percenters nor your eighty percenters even. We've got to have your ninety and your ninety-five percenters. We have to have the best brains you have in these classrooms, for the worth of the Cause and the difficulties encoun-

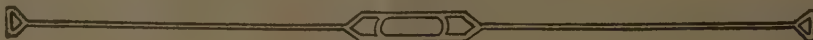
tered on the field deserve and demand them." What was and is true of the so-called "foreign field" is equally true everywhere.

We must find a way to get ministers who by the grace of God can raise the dead; men and women who can go into communities where the church is sick and where spiritual life and moral idealism have been buried in the tombs of prejudice, indifference, worldliness and ancient evils and command the dead to come forth, and with God, bring it to pass. We have to find more ministers to whom difficulties are opportunities; who have at least mustard-seed faith that will remove mountains. We must find ministers of first-rate minds, who will take the best training that best schools can give them as a fine steel takes to sharpening. This we must do that we may not be recreant to the trust God has in us to help him build upon earth the city of God.

CALLING them out is not to be left to some mystical influence. It is easily possible to mistake the call to preach. A facility of speech manifests itself in some earnest young man or some new convert. In too many instances that fact is rationalized by pious folk as well as by the youth himself as a divine call. As if talk made a ministry. Every minister of experience knows that the ability to talk acceptably and persuasively is but one, and often not the most important, qualification needed.

Calling them out is a work for those who are in good and intimate terms with young people. It is a work for those who can look below the masks that young people habitually wear for all but their true friends. And it is a work for those who are under the mighty conviction of the worth-while-ness of the ministry. For these young people are looking for worth-while things to do with their lives. As James Rice has said, "The day is fast approaching when no man will be able to hold up his head in the face of public opinion unless he knows that he is making some worthy contribution to society."

Let us shrink not to speak of the hardships if only ourselves know them. Let us speak of the compensations but little. But let us point out as clearly as we can how the waiting tasks. Let us ask for a hearing and consideration. Then let it work. Let God work.



The Trip of a Thousand Thrills!

By ONE WHO FELT THEM

WE HAD heard it so called but to find out firsthand it really was so—aye, that's something else again! It was the glorious morning of Thursday, August 15, the day after the International convention closed, that eighty-two carefree people picked up the gangplank of the S. S. Admiral Rogers at the Seattle dock—all members of the WORLD CALL Alaskan Voyage party. The first on board were Dr. and Mrs. Graham Frank of Dallas, Texas, with a party of eight friends; then came Mr. and Mrs. W. Clemmer of St. Louis, merry and happy; Fred J. Abel of Bellevue, Pennsylvania, a genial business man with his young pastor, Frank Helme of the ready laugh. Then there came aboard Dr. and Mrs. S. B. Eden of Bible College fame in Kansas; Harry L. Ice of Bartlesville, Oklahoma, already radiating the glow of the Yukon; Lee Sadler of Puyallup, Washington, escorting the man who had ordained him to the ministry many years ago, Mr. John King.

As they came, all bound for Alaska. Alaska—there's something about the sound of it that sends an electric feeling chasing along the spine! But add to it the buzz of excitement, the whistle of the steamship, the hauling in of the gangplank, the cheering of the crowd, the waving hats, the flying confetti, the gay paper streamers that held us momentarily to friends

on the pier, the brilliant sunshine glancing on the water—and there's a memory that will live forever.

The first night aboard was one of surpassing beauty. The full moon was out in all its glory, reflecting in the placid waters a path of silver and casting a spell of unreality over the laughing crowd on deck. Weaving in and out of the thousands of tiny islands that dot the shore line and protect the famous inside passage from the ocean swells, the Admiral Rogers began picking its way northward.

Easily, naturally, everyone on board soon became acquainted. Late the first evening a general get-together was held in the dining room with everybody introducing himself. So happy was the occasion that it was decided to hold similar meetings every night, some for fun, some for instruction, some for singing, all for fellowship. On two evenings, B. L. Smith, author of the *Life and Life Work of Alexander Campbell*, recently from press, told some of the intimate incidents in the life of this great religious leader. Another evening we had impressions of the Seattle convention given. One night Harry L. Ice read from Robert W. Service's poems on the witchery of Alaska. One night we had stunts, and another night was Liars' Night! And all the time we were steaming toward the land of the Midnight Sun with the days growing



Some of the "World Call" Alaskan Voyage party on board the Admiral Rogers at the Seattle pier before sailing

successively longer. The first night out it was well past nine o'clock before it grew too dark to enjoy the scenery.

The first port of call, Ketchikan, was approached Saturday afternoon after two days of glorious, breathtaking scenery. Through a forty-five mile narrow waterway, called Grenville Channel, where countless waterfalls caught the brilliant sunshine as they streaked down giant precipices on either side and strange rock formations mocked our finite minds, we slowly glided into the harbor. Ketchikan is rated the largest settlement in Alaska, with something like 6,000 people living within its confines by fishing, canning and mining. We saw our first totem poles here; we had an introduction to our first fish cannery here; we bought here our first souvenirs; and some of us here caught our first Alaskan salmon! It is doubtful if a member of the party will ever forget the walk up Ketchikan Creek where the raging, swollen stream roared down the jagged mountain side while hundreds of salmon fought, hurled and tore themselves on the sharp rocks in a mad effort to ascend the stream to spawn.

The next day took us through Wrangell Narrows and into the peaceful harbor of Wrangell, settled and named after Baron Wrangell and originally a trading post populated mainly by Indians under the protection of the Russians. Then came Petersburg with its winding "board walks" that seemed to run in circles, and its charming Father Courson who graciously escorted us through his picturesque chapel on the hill and down to Chief Shakes's house, the last of the great Indian chieftains, explaining on the way the genealogical meaning of the totem poles and their concomitants. Early Monday—at the bleak hour of 4:30 to be exact—we arrived at Taku Glacier and all climbed out of snug berths and onto deck for a glimpse of this magnificent piece of living ice. Almost to its edge the ship nosed her way and great blasts from her whistle, which we were told often served to loosen pieces of ice and hurl them into the water, echoed against the snow-capped peaks behind us as the wind blew away from the glacier and thundered into the stillness of the frozen North. Getting up at 4:30 o'clock to view anything, even a glacier, requires the fortitude of an early breakfast, and it was a shivering, hungry crowd that huddled about the dining room entrance, awaiting the call which was not due until 6:30. The situation was too much for the fun-loving convention secretary, Graham Frank. Concealing himself down one of the corridors, he gave the breakfast call, sending the entire crowd scrambling down to the bare dining room and into the arms of a surprised crew of sleepy waiters.

Juneau, the capital, proudly resting in the midst of probably the richest gold area of Alaska, was reached that afternoon. Many took advantage of the automobile rides here to visit Mendenhall Glacier and beautiful Auk Lake. The next day brought us to

Skagway, the ghost city of historic lore. Here was the starting point for the gold rush of '98. Holding scarcely 500 people today, this town was then a bustling, thriving community of over 10,000 people of all nations and stations, drawn by the lure of the golden Klondike. We visited the grave of "Soapy" Smith, that debonair outlaw who terrorized the community during the wild days of '97 and '98. We rode on Skagway "street car," an ingenious device of amazing design, and we walked through flower gardens that flaunted bewildering varieties of floral life ordinarily grown in the temperate zone. Many of the party left Skagway early in the day for the trip to Lake Bennett, about forty miles inland, from where the old stamper peders started on their long trail to the gold fields. What tales this trail could tell!

RAIN and gray skies greeted our arrival in Sitka, the oldest settlement on the Pacific Coast. It was formerly the Russian capital of Alaska and is today alive with the glamour of the old Russian rule. Merely through the pouring rain we walked out to Lover Lane, through the Indian River Park, to the old Indian blockhouse and kissed the Blarney Stone. A stop at the old Russian cathedral of St. Michael, lavish with its trimmings of gold and silver and its famous Madonna painting, was followed by a visit to the Shelton Jackson Memorial School supported by the Presbyterian Church, a school that is rendering tremendous service to the Indians of all Alaska.

Leaving Sitka, we retraced our steps, calling on numerous fishing villages and canneries and bringing back to the States, among other things, 33,000 cases of canned salmon! When you are enjoying this delicacy this winter, thank the WORLD CALL party for developing the patience of several saints while it was being loaded.

From the hale and hearty captain to the last deck hand, the crew of the Admiral Rogers left nothing undone for our comfort and pleasure. Every consideration was shown us, every courtesy extended. The dining room was given over to us each evening for our gatherings and on Sunday morning we were graciously offered the use of the lounge for our church service at which Dr. Frank preached and Miss Toleda Lester of Berkeley, California, sang. It was suggested that the offering taken at this service be used as the initial gift to the brotherhood from the WORLD CALL Alaska Voyage party toward the purchase of a suitable communion service for use at our International Conventions. The amount received was \$41.68.

Perhaps it is a record in touring parties that no serious complaint was made, no one grumbled, even when it rained, and no one missed a meal! Real sportsmanship was shown by the whole party. The WORLD CALL Alaskan Voyage is now history, but in the minds and hearts of its members it is a thing of living fellowship. Choice friendships were made, rare experiences enjoyed. Its memory is a treasure.



Participants at the youths sessions, held in connection with the International Convention of Disciples of Christ at Seattle, Washington, August 9-12, 1929

Youth Searches Himself

In Relation to his God, to his Church, and to his Social Code

By JOSEPHINE JACOBS LUND

ABOUT two hundred youthful Disciples of Christ participated in a penetrating, searching and revealing study of self, as related to God, to Church, and to the Social Code, when the Youth Sessions of the International Convention at Seattle went into swing.

They were there from all parts of the country; a delegation from the Middle West, of course, a fairly number from the East, many from the South and even a few from Hawaii, and the rest westerners. Their ages ranged from 18 to 25, in the main, and a large percentage of the group were young men.

Their attitude was one serious study of the problems that they had come to face and yet, every once in a while, someone would bubble over with a comical remark or a funny expression. They were serious-minded and yet light-hearted; democratic and friendly and yet the possessors of poise and dignity; many young folk and yet how very conservative!

It was interesting to note that the leaders in the Youth Sessions of the convention were in the main young men and women from our Christian colleges. It is a true prediction that the leaders in this Youth Convention are to be the future leaders of our brotherhood, our church colleges will continue to contribute the majority of the leaders.

The general theme of the Youth Sessions was "Searching Self With Jesus." This bewildering topic was subdivided into three parts as follows: searching with Jesus in regard to (1) my God, (2) my Church, and (3) my Social Code. Surely an ambitious program—nobody but young people would have dared attempt such an exhaustive study! By their own choice each young person joined the study group in which he was most interested. By far the largest participation was in the group studying "Myself and

My Social Code." A study of present-day social conditions is more challenging, it would seem, than even a study of God or the church. Each group at the close of the three days of discussion and study presented in written form its "findings."

One of the young men studying the problem of "Myself and My God," when asked what conception he had of God, said that to him God was a vague, oblong-blur! However, the group studying this phase of the theme, probably the most difficult of the three, did a splendid piece of work and their findings are understandable, revealing and inspiring. They will be of real benefit to all men, young and old, to whom God has been a "vague, oblong blur."

THE group studying "Myself and My Church" reached some rather startling conclusions. They determined that a fair estimate of the situation, as represented by the group, is that 75 per cent of the young people are not being reached in any beneficial way by the churches. The responsibility for this condition they placed largely upon the churches because they have been, in so many instances, sources of inspiration but not of "abundant living." These earnest young people expressed a whole-hearted desire for a church that will bring them all the joy of a Christian life. They expressed, also, their sincere appreciation for the church as it exists and pledged it their renewed allegiance, determining to work through the church to bring about the changes they felt necessary.

The large group studying the problem of "Myself and My Social Code" had rather elaborate "findings." The discussions which led up to these conclusions were frank, free from any embarrassment, and all thoughts were presented in a dignified manner. The following statements are part of those which were passed by a

majority of the group and therefore became part of its report: A spirit of companionship and mutual understanding should govern the relationship of the sexes; sex questions should not be avoided but should be freely discussed and answered; promiscuous kissing is disapproved but a show of affection by occasional kissing, embracing and holding of hands is permissible among close friends; petting, which is performing acts of real love without serious intentions, is condemned and "going the limit" is most thoroughly condemned; being in love, as regards personal demonstrations and contacts with true feeling, is justifiable.

In regard to recreation, smoking and drinking the attitude of the young people represented was that: "We condemn dancing in public halls or questionable places, but we see no harm in private or properly chaperoned dancing. It is generally agreed that smoking should be avoided because of its injurious effect on the health of the human constitution. A unanimous disapproval of drinking intoxicating liquors is based on the grounds that the body is the temple of God and anything that degrades human personality or humanity's highest ideals is unchristian and is therefore to be condemned. The opinion of the majority is that attendance at moving picture shows on Sunday is not a proper way to observe the Lord's Day. It is unanimously agreed that a feeling of brotherhood toward and an equality of opportunity for all races should be practiced. And, lastly, that being a sport does not consist in following the crowd but rather in being our own selves, our very best selves, at all times."

Throughout all the sessions a great interest in true brotherhood was evidenced. These young folk condemned war unreservedly and almost as vociferously condemned the present national jealousies, bigotries and racial intolerance. They have thoroughly in their minds the dream of a united church—without denominational differences, and with the strength and power that would come from a great brotherhood united to do God's will.

It was a great convention of young people—challenging and inspiring not only in the thoughts expressed but also in the consecrated lives of the young people who expressed those thoughts.

The Child's Bill of Rights

By HERBERT HOOVER

THE ideal to which we should strive is that there shall be no child in America:

- That has not been born under proper conditions;
- That does not live in hygienic surroundings;
- That ever suffers from undernourishment;
- That does not have prompt and efficient medical attention and inspection;
- That does not receive primary instruction in the elements of hygiene and good health;

That has not the complete birthright of a sound mind in a sound body;

That has not the encouragement to express in fullest measure the spirit within which is the finest endowment of every human being.

"Outside Interests"

FREQUENTLY in talking of church affairs, and particularly finances, reference is made to "outside interests" in distinction from local interests. Generally there is an implication that one need feel little or no responsibility for anything that can be classified as an "outside interest." A little investigation of what the term includes will quickly lead to a different attitude.

There is the church college, for instance. Every student in it belongs to some home and most of them to some local church, and both the home and the church are intimately concerned to have that student receive the best possible Christian training. Furthermore, the local church's own minister was educated in one of these schools. Emphatically the Christian college, as the Board of Education with which it works, is an inside interest.

What about the ministerial relief roll? Every man of God whose name appears upon that list literally wore himself out in the service of local churches: organizing them, building them up, baptizing their members and luring them on the heavenward way. Inside of his homes he hallowed the joy of our weddings and assuaged the sorrows of our funerals.

And just how do the missionaries, home or foreign, classify as "outside interests" when every one of them grew up in and went forth from some local church that ought to find its chief joy and pride in their service? And what excuse have we who tarry behind for having failed to respond to the call? Only in loyal fellowship with them can we satisfy their Lord and ourselves.

Would you even put outside the little child whom Christ set in the midst, and whom some local church begged the Children's Home to take under its care until some individual home, also of a local church, could adopt him as its own? And does anyone suppose that our brotherhood's Homes for the Aged are filled with aliens whom some busy official has gathered from strange places? On the contrary they are lifelong beloved members of our own churches received into these havens of rest on the entreaty of their churches.

Let us honor our Lord by calling the portion of his work that is done through a state-wide cooperative "state work," and that which is conducted through the United Christian Missionary Society and other national and international agencies, "brotherhood work" or "brotherhood interests."

The National City Christian Church— *Why?*

By CLAUDE E. HILL

IF I WERE to select a fitting text it would be these words of Jesus: "He that putteth his hand to the plow and looketh back is not fit for the kingdom of God." We have begun to build and we are not yet finished. If not already, certainly within a few weeks or perhaps a few days the sound of hammer and saw will be heard at Massachusetts Avenue and Thomas Circle in the Capital City of our country and the dream and vision of some of the wisest and best of us will be in process of realization. Due to the large liberality of a few, the confidence of many and the confidence of the leaders of this enterprise in the brotherhood's willingness to respond to a major item of our interdenominational program, the contract for a creditable and representative house of worship has been secured with the guarantee that the building will be completed thirty days before the assembling of our 1930 International and our World Convention. This fact is of very great importance. It will stimulate interest in our Penitential Convention and speed up every movement now under way among us. It makes certain our latest convention and an assembly of Christian men and women of such magnitude as perhaps has never been held in the history of the church by a single religious body. But before this work is completed, this church finished, our brotherhood should understand fully the meaning of such a project. Our brethren must be convinced of the wisdom of this thing we are doing in Washington and what the erection of this church building will mean to us as a people and through us to the cause of Christ in America and the world.

A few weeks ago a wealthy business man said this to me: "Why should the people outside of Washington build a church for the people of Washington?" I have no doubt but that many others have asked this question. My answer to him will answer all who ask this question. There were two things this business man did not know.

First.—We are not building a church in Washington for the people of Washington but for the people of America and the whole world. It is true, and it

must be, that a Washington congregation will work and worship in this building. But this building we are erecting is a brotherhood building, owned by the whole brotherhood of Disciples, and the congregation that will work in it and out from it will work as an agent of this brotherhood to preach and teach the gospel of Jesus Christ to the people of America, and the world, who for a longer or shorter period of time find themselves in the majestic capital of our country. For the same reason that the people of America have

erected and paid for the Capitol building, the Congressional Library and other buildings in which the business of Government may be transacted so we, the Disciples of Christ in America are erecting this House of Worship for the transaction of the business of the Kingdom of God.

Second.—We are building this church in the Capital City of our country for the reason that our own brethren living in Washington themselves and unaided could not do it. If they could do it they would, but they cannot. Therefore the only way to get it is for the whole brotherhood to do it. Our brethren in Washington are not asking us to give them anything. They are seeking nothing for themselves. They do not ask to be spared sacrifice and self-denial. Not owning this building they have yet made and are making and will continue to make heroic sacrifices that it may be.

They are partners with us. They only covet the equipment and the facilities with which they may creditably represent us and do the work of this brotherhood in the most strategic center of influence in the world today. World influence is in Washington, world power centers there. Events which shape the destiny of mankind everywhere occur there. We are not responsible for this situation. We simply confront it. But we are responsible before God for what we do, for what we make of this situation. We can use it. We can take advantage of it. We cannot all move to Washington. The fact is I prefer Oklahoma. But we can go there in this building, we can be in Washington through the equipment we provide for the use of our



E. A. Long

Whose passion for building a worthy church home in Washington, D. C., for Disciples of Christ and whose contribution of over a quarter of a million dollars to the project made his election as president of the 1930 International Convention to be held at Washington eminently fitting

brethren who are there. That is what we can do and should do and are doing!

What merchant with wares to sell would not seek the most favorable location? What Salvation Army preacher would not choose the street corner where the largest crowd could be gathered? What general with a battle to fight, the outcome of which involved the destiny of nations, would not strategically place his army? What advertiser would not carefully select his advertising medium? What man with a message to deliver would not stand in a high place lifted up above the crowd that men might hear? What man who paints a picture or carves a statue would not want it placed where all might see? What man would light a lamp and place it under a bushel?

Oh, yes, we need light everywhere. All of us know that. But we need light most where most men are. We need light most where men of influence and power are. We need light most in those places in the earth where men gather to make history and to shape the destiny of nations. We Disciples need to bear our witness everywhere in the earth. But we cannot now go everywhere in the earth. If we are wise, therefore,

in our day and generation we will go in a large way to those points where the tides of influence sweep in and out and where men gather as representatives not only of our own country but of every country in the world. We locate our lighthouses at danger points which ships must pass. And where danger is greatest and most ships pass there we spare no pains that the light shall shine clear and strong—a never-failing light.

This brotherhood is going to Washington in the only way it can go. It is going to the most strategic spot in the world in the only way it can go. It is going to the center of influence in America and in the whole world in the only way it can go. It is erecting a Gospel Lighthouse, not in the darkest spot of the world, but where the light from it will shine farther than from any other spot in the world. So we have put our hand to the plow and will not look back. We have begun to build and by the grace of God we will finish. And this whole brotherhood must see the task through and come in the rich ripe autumn of next year to rejoice then and forever over the labor of our hearts and hands!

Are You Off for College?

By FORREST H. KIRKPATRICK

PERHAPS you are joining the throng of eager young men and young women who are entering our colleges this fall for the first time. You will be called freshmen. But already you know much about college. The news stands and movies have supplied you with interesting and lurid pictures of it all. You have met college boys and college girls, too. You have heard them talk of clubs, football games, a stunt party, or a mountain picnic. You have dreamed of your own part in that college life, of seeing your name in the college paper, of addressing a class meeting, of being applauded and cheered. And yet you feel a bit faint when you contemplate it all! Will you really find good friends? Are your clothes just right? Will the upper classmen like you? These and a dozen more questions flash through your mind in the panic of the last minute.

Your new adventure will be launched in a hurry. First impressions will be bewildering. There will be your roommate, appointments, registration, speeches, tests, receptions, and students, students, students. It begins an adventure in freedom, in strength, and in moral earnestness.

Some freshmen are excited as they launch out, some are paralyzed, some flounder unhappily, but many make their way calmly and with perfect skill. It all depends.

This will be an adventure in freedom because you are probably leaving home. Old restraints will drop

away. The guidance and counsel of home life will not be felt so keenly. You will be free from many of the neighborhood and home standards and demands. This means more freedom than you have ever had before. Can you meet it with proper judgment and good sense?

MANY new and exciting responsibilities will be placed upon your shoulders. College life presents its varied problems. The college professor has other problems and challenges for you. Above all else you are going to college to learn. You alone know whether this is your sincere ambition and you alone will know that achievement or failure will ever depend upon your purpose. To keep the true purpose in the focus of your thinking and then to grasp each opportunity to make that purpose real requires stamina. This is the adventure of strength.

Contact with science, psychology, philosophy, and literature will give you new ideas, new points of view, radically different notions. Some old ideas will probably go by the board as being incorrect, absurd, or otherwise out of step. All this need not disturb your faith in God and your belief in things divine. Every age must express in its own way its faith in God. Likewise every individual must construct his own faith if it is to be vital and dynamic. The great fundamentals of our Christian faith have stood through centuries. Have faith to believe that they will continue. Welcome this adventure in spiritual earnestness.

How Shall the Congo Christian Institute Develop?

By HERBERT SMITH

THE first missionaries of the Disciples of Christ came to Congo over thirty years ago. E. E. Faris and Dr. and Mrs. Royal J. Dye were actually residing at Bolenge in the spring of 1899. These have been wonderful years. There are now six stations and more than twenty thousand converts. Evangelism has been the thrill of the church all through these years. Such a spirit is in no wise dead, and doubtless will last in the Congo church as long as the mighty Congo flows to the sea.

At first the mission helped little native congregations to get started. As the years went on these congregations came to be self-supporting, or nearly so. Each year new preaching points are started all over the field and the native churches help the mission in that work. Perhaps in a few years those points will have a real Church of Christ in their midst and so the work of establishing the kingdom will go on.

This development in Christian faith and evangelism could be, as it really is, a vital, enthusiastic, resourceful preaching of the Word. But there is a new day in Africa. We can now receive mail from Europe to Bolenge in twenty days. It took our first missionaries over two months to make such a journey. That change is characteristic of the stir that is going on in the thought and custom of the African. The church must now have new leaders who can think the things of the Gospel through and relate them to the changing face of the country and to the native peoples. The teacher has been for years as able as any man in the villages, and in this new hour he must still be a man of vision to his fellow jungle-dwelling people.

In such a leadership the Congo Christian Institute expects to have a major part. In fact such is the reason for its being. It has begun with eighteen men and fifteen women. They have come from our different stations and if our hopes are realized they will return to their work with a better grip on life and a better ability to interpret the Scriptures to those who love to hear them expounded.

The plot of ground for the school joins Bolenge on the down river end. It has about fifty-five hectares and is divided by the state auto road. This road parallels the river but leaves a good wide strip of land between the river and the road. The work of developing that part has gone on throughout the year. The first building to be erected is known as the special building. It will be used at first for school

work. It contains a room set aside for prayer, a book store room, a library and study room and office, and a classroom and assembly room. It is expected that this building will be used a very great deal for meetings of the students, and in it they will prepare their studies; and it is situated on the campus so that all activities can radiate from it. We expect to connect the building with the electric light plant of Bolenge.

The foundations of four of the students' cottages are laid. These buildings are for two families. The building is 13.50 meters by 6.25 meters. There is a bedroom, open porch sitting room, cook room and bathroom for each family, all under the same roof.

THE institute is a new thing. Its cost is in no place provided in the present Congo budget. The native is helping in a generous way in the work of evangelism and also in their own village schools, but the work of the institute is away beyond them at the present moment. Such a school as we hope will develop, will preserve the work we have done in these many years and will make a great work possible in the future. The missionaries out here could never have moved to begin the work if they had felt that the fund for running this school had to be provided from the present sums sent to the Congo work.

It can't be done, and it is useless to think about it. All the money in the Congo budget is needed for the work begun long ago and which cannot be given up now. Funds for the buildings are being provided for the school, but a running budget is not yet provided. This school means more missionaries for Congo. A small tuition is charged, but it is so small that it does not begin to provide for the needs of the work. The institute must take missionaries now on the field who can do this work and new ones must be sent to fill their places. The institute must have its budget over and above the present funds that are now sent out to us.

Here are a few things the institute would like to try to do for the Congo field:

It would like to prepare a ministry that is able, active, and unafraid in the midst of the most subtle superstition in any far-away village.

It would like to develop a type of school teacher who will make a school a delightful place in which the children of the village could grow.

It would like to have in a few years a fine corps of nurses, both men and women, and even fully ac-

credited doctors, who would with their modern medical education leave no place for the witch doctor in the native village.

It would like to take advantage of the rich tropical soil to help the natives of the country, by developing agriculturists who could work wonders in hundreds of places.

And what a pleasure it would be to see real, fine, honest commercial men going out of the hall of the school to develop a commerce for Africa that would be helpful to all peoples.

And do we missionaries believe such things are possible in this Congo field? We do. If we did not, we would shut up our stations and come home and go to making money with the rest of the world. Can we share our faith with you and can you share your blessings with us and so help in a work that is of God?

Neighbor India*

By FRANCES WALLER GAMBOE

TAKING advantage of the interest aroused on all hands by Miss Mayo's book *Mother India*, here is presented the ideal book for mission study. Why? Because *Neighbour India* presents both sides of the picture and leaves its readers filled with appreciation for the work done in the past and with bright hopes for the future. The author's purpose in writing a book of this nature is worthy of note: "I am not a missionary, and such interest as I have had in missions was for the home variety. I felt that it was our duty and business to clean up our own domicile before we went abroad to tidy up other peoples. Furthermore, I used to argue, 'How would we like protagonists of religions other than our own to come to our country, teach our children their creeds, and endeavor to make us over according to their pattern?' But, like the Apostle Paul, I have seen a great light. A trip through India where one witnesses people by the million prostrating themselves before idols, meets girls of twelve years of age who are mothers, sees the chains of caste binding worse than any slavery, comes in contact with the evils of the purdah system and many others, and realizes the self-sacrificing work of the missionaries and the hardships they endure to overcome these conditions, has completely changed my views."

With unfailing insight the author has attacked the problems of India's people—villagers, townspeople, and city dwellers. She pictures "The Village of the Night," with its tumble-down homes and its insanitation and disease but she also pictures "The Village of the Day," with its orderly rows of houses along clean streets, its improved health and its economic advance. She depicts plainly how superstition, fear and dread of caste have menaced the whole nation's health,

but she also shows what medical science has done

She makes one see the very forces which have forged the chains to bind India's womanhood, but one is also made to realize that other and stronger forces are nowadays at work to break those chains.

She shows us clearly decadent Hinduism with its idol worship, its superstitious practices, its age-old twin curses—the caste system and child-marriage; but she also makes us see how the Christ is being lifted up—in village and town, in school and hospital, in the bazaar and in the home, through volunteer study classes and through gospel meetings, through the press and through the printed page, through such diversified channels as the work among the criminal tribes and aborigines and through the "Y" centers in large cities.

And what is all this meaning to the life of India today? The author found that the Christian message has entered deeply into the life of India's millions and that the time will come when the petty divisions of the "church of the West" will mean nothing to the younger and more vigorous "church of the East." "This national Christian church that seems to be on the way in India may do more for the world than the world yet dreams. We have seen how faithfully and patiently the Indian people have followed the faint lights that have been leading them deep into the pit. When this spirit follows the Light of the World, the power of regeneration may be let loose that will have all the force of the bursting atom in shattering the worship of materiality, money and other idols, to which the West bows down. What union with God means and how it may be realized, the National Church may reveal with a new fullness to the world and bring a new civilization out of the oldest."

Convention Time Again

THE seventh annual series of one-day conventions conducted by the United Christian Missionary Society will be held this year from October 1 to 31. There will be 212 of these one-day conventions held covering the country from coast to coast. The theme of the conventions will be: "Witness for Christ."

While these are primarily United Society conventions, representatives of state work, the church colleges and the Pension Fund will be on the program.

The one-day conventions have become one of the greatest enterprises of the Disciples of Christ. In 201 of these gatherings last year the total attendance was 54,642, surpassing all previous records. Translate these figures into terms of men and women—over fifty thousand of them—in local churches throughout the country who are encouraged and inspired for the entire year's work by these brief meetings, and some idea of their incalculable value may be obtained. At a time when the spiritual life of every individual needs strengthening as scarcely ever before, such gatherings have peculiar value.

**Neighbour India*, by Agnes Rush Burr. Fleming Revell Company, New York.

Religious Drama—An Answer to a Need for New Mediums of Worship

By MRS. ANNA R. BOURNE

Professor of English Literature, Bethany College

ONE of the most remarkable of literary and artistic movements of the present time is the widespread interest in the religious drama. In the city of New York, that mad center of aimless sensuality on the stage, space is given along the great White Way for an occasional presentation of a genuinely religious play; as, to witness, the recent presentation of the "Kingdom of God" by Ethel Barrymore, the dedicatory play of her new theater, or, again, Channing Pollock's "The Fool" which glorifies in the face of a sordid, industrial age, the simple, consecrated manhood modeled after the Man of Galilee. The famous modern producer, Max Reinhardt, presents the old morality of "Everyman" at an annual festival in the Dom-platz of the cathedral of Salzburg every summer. When this play was given last summer the actor tells us in his notes that "traffic is completely stopped and the whole city listens and watches breathlessly." Commemorating the recent Easter season there were given in the church of St. Marks-the-Bowery, New York City, two old mystery plays from the York cycle of plays dating from the Middle Ages, "The Harrowing of Hell" and the Dawn of the Resurrection Morn." These were acted by members of the Civic Repertory Theater and sponsored by Archbishop Frances of the Old Catholic Church in the Metropolitan See of New York, and interspersed with antiphonal chants from medieval times. It is the purpose of this church to enact during the coming year the entire cycle of the York miracle plays.

OLD plays are being revived and enacted in churches with a new enthusiasm, and we are finding that this old drama is fraught with much that is as vital today as it was in the great medieval centuries. It has the stamp of a universal imagination and echoes of a pure religion which is human in its instincts and infinite in significance. The recent presentation of the old morality of "Everyman" in the Bethany Memorial Church bears out this assertion. The reverent attitude of those who took part in the play, as well as the rapt attention of the audience throughout the evening, threw around the entire performance an atmosphere of consecration. The slow progress of Everyman toward the end of his earth-life, the desertion of his friends, all save Good-deeds; the silent watchfulness of Knowledge and Faith, who stood by to the end; and his last appeal all combined to set forth one of the most impressive sermons on death ever preached.

This employment of the drama as a part of church worship, as well as a means of education, is not a new project. On the other hand, the drama had its origin in the church and has a long and interesting history reaching back to the early Middle Ages. As early as the ninth century records show a few devout priests in the old monastery of St. Gall in Switzerland, with devout intent dramatizing the story of our Lord's resurrection and enacting it between parts of the liturgy. In this they briefly set forth the visit of the two Marys to the tomb, the angel's message, and the announcement of His resurrection. This throbbing spiritual impulse has swept down to us through the centuries and has caught the church again in its deep emotional fervor and is finding expression anew in the religious drama—a form of worship deeply devotional, prayerful, and symbolic of the endless quest for the deep, underlying reality of all life—the quest for God.

ANCIENT Jews understood the dramatic value of portraying the great crises in their history as a means of educating the young and binding them anew from generation to generation to the worship of the true God. While these people did nothing in the way of literary drama comparable to those masterpieces of the palmy days of Greece, they fostered the dramatic instinct in their numerous national festivals. The Passover became the occasion for a vivid dramatic portrayal of that wonderful deliverance from Egyptian bondage. At this annual commemoration all the males, staff in hand, girded themselves for marching, sprinkled blood on the doorsteps, and enacted in its chief details the solemn scene of the first Passover. The ceremony of the Scapegoat became a scene of tragic import as they met from year to year on the great day of Atonement.

In the painting of Holman Hunt, a modern English artist, permanent form has been given to the old theme for the modern church. Under his brush this old tragedy is vibrant with emotion as the High Priest in front of the Temple, laying his hands on the head of the innocent victim, confesses the sins of his people and sends it away to die in the desert. The curse of sin finds here graphic dramatization as these devout people come together once each year to witness the Atonement. Glorious mountains in the background, the inky blackness of the Dead Sea in the foreground, the salt-encrusted beach, the dying victim staggering

under the burden of a nation's guilt, the skulls of former victims in the cold moonlight—all set forth in graphic symbolism the blight of the fatal curse.

We live by admiration, hope and love, says Ruskin, and Matthew Arnold reenforces this thought when he says that the self-conscious life of a human being is two-thirds emotional. Any system of education which recognizes these facts and makes use of them as a means of developing the powers of mind and soul adds immeasurably to its value as an educational force. The drama is just such a force. It appeals alike to the imagination and to the feelings and mirrors life in all its struggles, conflicts, its defeats and victories. While this is the purpose of all great art in general, the drama gathers within its compass a richer harvest of spiritual values and sets them forth with a more vital message than any other form of art.

The church today needs to make use of every agency that will enable her to so enrich her forms of worship as to win and hold the confidence and interest of the young people. Her supreme task is to send forth the spiritual message to a sordid industrial age in such a way as to conserve and wisely direct the aesthetic life in the soul; to consecrate the imagination; purify the emotions; arouse response to beauty, to courage, high spiritual endeavor; and save our ideals from being crushed in the senseless scramble of commercialism. Religious drama is an agency that can serve the church in this immediate and important task.

This reviving of the religious drama does not concern itself wholly with the dramatization of Bible story and incident. A drama may have a deeply religious content which deals with modern life and its

problems in such a way as to exalt the spiritual in man and present a challenge for right living—for truth, justice, and the righting of contemporary wrongs. Drama that probes to the heart of the present age, reveals its struggles, throws light on sordid motive, and challenges the will to righteous living, is a religious drama in the best sense of the term.

Education in the school, the college, and even the church, has met the task of providing for the intellectual needs in an ample way; but there are within the soul great unmapped regions of feeling and imagination that grow fallow and lean under the grind of a machine-driven age. More and more as science thrusts her borders into the unknown and follows up her discoveries with even more efficient machinery for the mastery of the physical universe, the soul cries out for room, more room for its stifled visions. There is a tyranny of life in this dull age of standardization that throttles individuality and crushes the very soul out of life itself.

It is in recognition of the supreme value of the religious drama that Bethany College is offering work in this field. Bethany has a great opportunity for such work. Her student body is drawn from a large number of our states as well as from other countries. She has a fine group of young men preparing for the ministry, for the mission field, and for the field of Religious Education at home. Several religious dramas have been put on this year in the Bethany Memorial Church and have been reproduced by the college students in a number of the nearby cities, and calls for them are still coming from other churches. "Old Bethany" is fast becoming "New Bethany" and the Bethany Memorial Church takes on this new life

The Hungriest One

The little children cry in the street
And old men hobble on broken feet.

Open the door and let them in,
Supper is ready and they haven't any,
Nor throw them a dime, or a copper penny.

Cherries in sauce, and fruit in ices,
And ripe tomatoes in dainty slices,
Potatoes and spinach and tasty meats;
And, after that, all kinds of sweets—
Frosted cakes, cookies and lemon pies,
Enough to open the children's eyes.
Dishes are there and you have plenty
For ten or twelve or maybe twenty.

Open the door and give them food;
And then remember to open your heart,
For that alone is the great part
Of serving children and hungry men.

Open the door and your heart again,
For God's out there with His Only Son,
And He is, perhaps, the Hungriest One.

RAYMOND KESENSKY,
in the *New York Times*.

World Call's Birthday Party

World Call Week—October 6-12, 1929

WE'RE ten years old this year and of course we're having a party—one that we want every church in the brotherhood to have a part in. Because it would manifestly be impossible for everybody to come to one party, we're suggesting that every church hold its own, and that it be one week long!

October 6 to 12 are the dates but the time of preparation for the occasion is *now*. We are suggesting that it open on Sunday morning, October 6, with a sermon by the pastor of the church on the value of **WORLD CALL** and its contribution to the life of the brotherhood for the past ten years. In the evening of that day one of the several fine **WORLD CALL** pageants available could be presented. This course requires preparation, so plans for one or more of the dramatic offerings should be sent in immediately. There are available, free, the following:

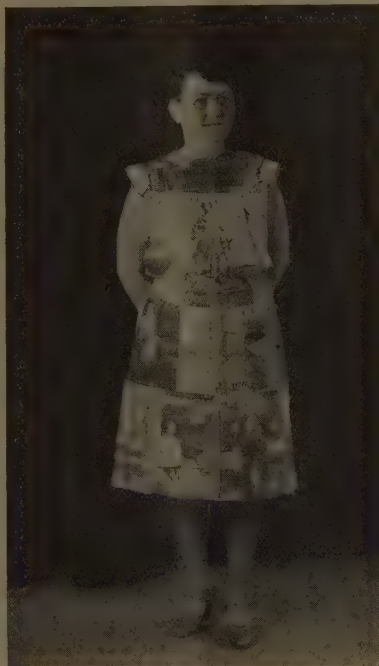
"The Torch of Light"—a new and beautiful sketch.
 "Ask Mother Another"—a play requiring five characters.
 "The Mirror Blue"—a popular play.

"Living Pictures"—a series of **WORLD CALL** covers.
 Full publicity to the pageant could be given two or three weeks in advance through announcements in the church bulletin, church services, Bible school and other gatherings.

Following such an opening, the party would be in full swing for the rest of the week. It would be largely in the nature of a **WORLD CALL** Canvass of the church membership which should start on Monday morning. All the detailed information one could wish on the methods of organizing this canvass, the selection of teams, the allotting of territory, etc., can be obtained merely for the asking from the **WORLD CALL** office in the Missions Building, Indianapolis. There is ready a "Plan for the Canvass," with complete suggestions for the leaders, "Talking Points for **WORLD CALL**," which is as up-to-the-minute as the latest talk of the commercial world, subscription envelopes and blanks and sample copies of the magazine. All of these will be cheerfully sent free of charge to any church or organization asking for them. During the week many unique "birthday" ideas could be in-

jected into the group meetings of the canvassing teams. Birthday "presents," in the form of subscription lists, could be ceremoniously presented at stated get-together meetings, and the midweek Church Night could be in the nature of a **WORLD CALL** birthday dinner with the program, decorations and menu in keeping.

WORLD CALL has approximately 200,000 readers in nearly 5,000 churches today. It is reaching this year 200 churches that were not receiving the magazine last year. It has nearly 3,000 active local secretaries constantly and loyally working in its interests, which is an increase of nearly 200 over the year previous. It has paid subscribers in seventeen foreign countries exclusive of our ten foreign mission fields into which it goes regularly. It is one of the few missionary magazines published by any communion that is endeavoring to be self-supporting and it likewise has remarkable achievements to its credit. A few years ago **WORLD CALL** installed a complete addressograph system, costing in the neighborhood of \$4,500 which the magazine paid for out of its receipts and which has materially aided in handling the mailing. In 1925, the magazine sent its editor, W. R. Warren, on a year's trip through the Orient, visiting our mission stations in Japan, China, the Philippines and India and giving to the readers a vivid and illuminating picture of these countries. The magazine financed the entire trip, an achievement without parallel, as far as we know, among religious journals. When it is considered that the magazine is offered the brotherhood



World Call Birthday Party Dress

Mrs. Arch E. Cullins, chairman of the publicity committee of the woman's council, First Christian Church, Houston, Texas, has a new idea in fashions

on practically a cost basis, its endeavor to be self-supporting is all the more remarkable.

WORLD CALL has deep satisfaction in serving the brotherhood to the best of its ability. Its friends and supporters are legion and in arranging for the observance of its tenth year of life, it is assured of the earnest cooperation of its readers.

Both the magazine and its supporters are passionately desirous of extending the bounds of its influence and of making for itself and the work it represents new friends. These ends can best be accomplished by an annual nation-wide, intensive simultaneous effort to gain new readers and retain the old.

James Clarence Ogden

Another Life is Given for Tibet's Redemption

By STEPHEN J. COREY

ONE of God's spiritual frontiersmen passed away in the death of James Clarence Ogden on August 28 at Hollywood, California. He died while endeavoring to recuperate during furlough that he and Mrs. Ogden might return to the field of their love and service on the Tibetan border.

Mr. Ogden came home a year ago a broken man. After landing in America, he was under the doctor's care in California for several months, and was kept in strict quiet. During the spring and early summer he began to improve. He was able to visit mission headquarters in May and then spent some time with his relatives in Kentucky. This seemed to do him much good. Afterward he returned to California, where Mrs. Ogden and the two children were. He soon began to fail again and before his death suffered a complete physical and nervous breakdown. It was the plan of the society to have Mr. and Mrs. Ogden return next spring to Tibet, in case he sufficiently recovered, to relieve the young families there and to take up their work again.

Before starting for the Tibetan border in 1905, Mr. Ogden wrote these words in a little record

of his life: "I estimate missions high enough to place my life and what I have in the hands of the Master for the Cause. It is my careful and prayerful intention to spend the rest of my days working for the cause of missions in Tibet. The greatest fact and the most burning question with me is that Christ died for Tibet too; and that in his name that country is being prepared for a great advance in Christian missions." This statement interprets the attitude and spirit of Mr. Ogden during all the twenty-four years of his service in the foreign missionary task. Few people have given themselves with deeper devotion and under more difficult circumstances than Mr. and Mrs. Ogden have given themselves to the cause of Christ in Tibet.

Mr. Ogden was born near Augusta, Bracken County, Kentucky, November 28, 1877. He was baptized in

1890, graduated from Transylvania College in 1895 and the College of the Bible there in 1905. He was appointed that spring on May 10 for Tibet, and went out to join the Sheltons, who were then at Tatsienlu, West China, near the Tibetan border. Mr. Ogden came from a humble country home of fine Christian people and worked his way through college by selling papers and by student preaching.

Mr. Ogden is survived by his wife, Mrs. Minnie Ogden, by the children, Ruth, age twenty and Harold, seventeen, and by his father, A. F. Ogden, of Bat-

terville, Kentucky. The Ogdens buried two young children during their service on the field. Bertha Marie at Tatsienlu, and James Clarence, Jr., at Batang.

The Ogdens and the Sheltons went to the Tibetan border following the call of Dr. Susanna Rijnhart, who came to America after the death of her husband and left a child on the plateaus of Tibet. After making a preliminary visit to Tatsienlu in 1906, the two families went on to Batang in 1908. A. M. Lean says, in his history of the Foreign Christian Missionary Society, Batang: "It is one of the most remote and inac-



J. C. Ogden standing under the Shelton Memorial Tablet erected by the Tibetans at Batang as a tribute to the life of service of Dr. A. L. Shelton

sible and one of the loneliest mission stations in the world." Marion H. Duncan in his new book, *The Mountain of Silver Snow*, writes as follows: "It was in 1908 that white strangers from the West darkened the gates of Batang. They were two missionary families, the Sheltons and the Ogdens, and they rode down the narrow cobblestone streets seeking houses to live in. No outstretched hands with the palms upward welcomed them. There were no invitations to enter the low wooden doorways of the homes where travelers were lodged. The people, half frightened and half defiant, did not want the blue-eyed foreigners to enter their homes. The missionaries were forced to ask a Chinese official, who requisitioned rooms for them in two of the larger houses of the city, the missionaries paying liberal rent to console the landlord."

Mr. Ogden made the remark while at the mission last summer, that there never was a night in years when the family went to bed feeling safe at Batang. The toll of lives for Tibet's redemption has been heavy. Dr. Petrus Rijnhart, Dr. Susie Rijnhart and their child, then Dr. Zenas Loftis and Dr. L. Shelton, and now J. C. Ogden, have given their lives for the work among Tibetans. Perhaps even more difficult than the dangers encountered, has been the extreme isolation of the station. The long hazardous journey in and out has always been trying. The difficulty in getting money, which has to be carried for twenty or thirty days, has made the problem great. The fact that we have not been able to establish a new station so that there might be interchange of fellowship and rearrangement of missionary forces and personnel, has made a difficult problem. The work at Batang has been exceptionally hard for young families. Conditions are extremely primitive. One of the most critical problems and that which has weighed on the minds and hearts of the Ogdens and others has been the difficulty of keeping the children at Batang, giving them the proper education, training and surroundings, until they are ready for school in America. The society had hoped that Mr. Ogden would be eventually recovered to return to Tibet with Mrs. Ogden next spring, and Miss Grace Young, the nurse who has served one term in Tibet, would return with them. Now that our most experienced man is gone, the work for the future will be more difficult. Mr. Ogden was a quiet, efficient, hard-working man, who had much to do with the development of the church, school and mission. His life was intimately identified with all the steady development of the work at Batang. He has been greatly mourned by the missionaries and natives on the Tibetan border, as well as by thousands in America.

In a letter from James G. Warren of California, concerning the burial of Mr. Ogden, he says:

"Brother Ogden is lying in one of our beautiful cemeteries, Valhalla Memorial Park, which is practically surrounded by mountains, which Mrs. Ogden very much reminds her of the topography of Tibet."

How China Appreciates Missionary Work

(Continued from page 5.)

Printed here in part not only for its graphic depiction of the work of the institution but as an index to the trend of feeling among the educated Chinese people for missionary work:

*'Neath the storied Purple Mountain,
With its changeful hue,
Stands our cherished Alma Mater,
Sturdy, young, and true.*

It runs the first stanza of the campus song of the University of Nanking. Indeed, whosoever has made a trip in the ancient city must be impressed with the location of the institution for it is such as to leave little to be desired in

the score of accessibility, healthfulness, and the natural beauty of its surroundings. Situated at the northern part of the new capital, the atmosphere of wholesome culture and refinement that pervades its social life makes it a most fortunate location for an institution of learning with ideals such as those of the University of Nanking. Then the naivete of the Nanking citizens, the many historical associations, all recommend it as an educational site. Built in accordance with carefully devised Chinese architectural and landscape plans in an elevated situation, the magnificent buildings win the admiration of many a visitor, Chinese and foreign alike.

The University of Nanking traces its origin to 1888 when it was started as Nanking University. Dr. John C. Ferguson, an eminent authority on China and for many years advisor to the Chief Executive of the Republic of China, was its first president. The present University began with the union effected in February, 1910, of the higher educational work of the Presbyterian, the Disciples and the Methodist churches in Nanking. In April, 1911, it was granted a charter by the Regents of the University of the State of New York. Dr. A. J. Bowen then became the president. The present period of prosperity may be dated from this period, after which time it has made a most remarkable growth and expansion. Since the Nationalist Movement, Dr. Bowen resigned his presidency, whereupon Dr. Y. G. Chen was elected to take his place. During this period of uncertainty, the school authorities struggled against the most adverse circumstances. Due to their whole-hearted effort, the University has passed its crisis, and is again progressing by leaps and bounds. It is still maintained by the financial aid of the missions.

Ever since the administration was passed into Chinese hands, the authorities took pains to adapt it to the rising and pressing needs of the country. New impetus has been added after the Revolution. As a matter of fact, the University of Nanking has in the past earned a reputation for high scholastic standards and attainments. This reputation it still retains. It is a pride to note that since the inauguration of the New Government, the University of Nanking is the first missionary institution that has registered under the Ministry of Education of the National Government.

Each department is well equipped and conducted on a most scientific basis. The College of Arts and Science is unique in that it affords a most practical training, providing opportunities at the same time for its students to secure a broad and liberal culture. The College of Agriculture and Forestry, founded by Prof. Joseph Bailie is noted for its fruitful achievements. It has received official sanction from the former Peking Government. Through the aid of special endowments a program of extension and famine prevention and relief is being efficiently carried out. The Middle School can be cited as one of the best preparatory schools in this part of China. The University Hospital, founded by Dr. W. E. Macklin, is the best that could be found in Nanking. Tens of thousands received medical treatment, and its services are received with warm thanks from the city.

Besides indulging in their academic training, the students of the University of Nanking have not fallen behind in extra-curriculum activities. Throughout her history, Nanking has maintained a splendid record in athletic as well as in literary and social achievements. The students fully realize that they are an integral part of China, and are therefore trying their utmost to meet the demands of the country.

If an institution is known by the achievements of its graduates the alumni of Nanking have indeed contributed to the fame and prestige of their Alma Mater. It would certainly take a long list to enumerate them all. A great many are now holding important and responsible governmental positions, as well as being engaged in all other walks of life. On account of their intellectual and practical attainments which are associated with good character and large usefulness, there are increasing demands of the graduates of the University of Nanking. Especially is this true after the Revolution when immediate construction is under way. In a word, the achievements of Nanking throughout China give assurance that the high expectations are well warranted.

The Momentum of Missionary Work

By O. J. GOULTER

MANY folks in the homeland express surprise that, with the constant progress reported by missionary institutions, the mission fields are still forever demanding further support. The answer may be illustrated by this district of Ilocos Norte, Philippine Islands. It is true that the hospital and some of the churches are rapidly growing up. The Christians have banded themselves together and sent one of their number into the mountains to the east of the province where never before has been heard the gospel of Christ. Two of the very best workers have gone, and they are real missionaries, from the Ilocano people to the mountaineers. One church member has given seventy-five dollars, a large sum in this community, to start a dormitory for the girls in this new mission field. What greater satisfaction could come to the churches in America than to know that even before these struggling churches have come to self-support they are starting other work modeled upon the very plan of the work that the United Christian Missionary Society is carrying on for them! Just as the United Christian Missionary Society has a large dormitory in which more than eighty girls are given Christian teaching, so now these Christians are starting a dormitory for their less fortunate neighbors. The church in Laoag is having a tough fight to pay its preacher, and yet it gave fifty dollars last year for its missionary work. The hospital here is about ninety per cent self-supporting and the Christians are now planning to send a nurse up to the mountain people to teach them the same lessons in hygiene that the hospital has taught in this district.

The example of the mission hospital here is a good illustration of the process which must go on more and more rapidly, that of establishing native control of the work. There is at present no American doctor in charge of the hospital here at Laoag. At the suggestion of Dr. Brady, who was here for a short time before going to Manila, a new plan is being tried out of placing the hospital under the management of a local committee. The committee consists of four Filipinos and three missionaries. There are five trained young Filipino doctors in the community and they have all been elected to the hospital staff. This means a greatly enlarged usefulness for the hospital as all these doctors bring patients to the hospital, it being the only hospital in the whole province. It also means that instead of a lot of medical practice going to an American doctor, this practice all goes



The staff of missionary and Filipino doctors and nurses of Laoag Mission Hospital, Philippine Islands

to these promising young Filipino doctors, many whom are struggling for a living. The executive committee is composed of some of the leading men of the community; the provincial governor, the postmaster and two pastors constitute the Filipino members of the committee.

SINCE the establishment of the new plan the number of patients and the financial receipts have increased. It is still too early to be assured of the final success of the plan, but indications are that it will be a real success and lead to entire self-support within the time allowed for when it was established. As may be imagined, the new plan meets with the high approval on the part of the local medical fraternity as it throws all the practice that would go to a mission doctor into their hands.

Surely this is a story of the triumphant success of missionary work when we see an institution growing up as this hospital is doing before our eyes. The churches in America should feel some of that triumphant pride which a mother feels when she sees her son arrive at the finest type of manhood. Here in this one city of Laoag is a church which has assumed the full burden of the support of its pastor. Here also are a large dormitory and a hospital, both of which at the moment of writing are bringing in a daily return equal to their expenses.

Yet when money is released from one institution there is even more urgent need for using it in preaching the gospel in the towns and villages as yet unoccupied. Fortunately the training schools are producing the right kind of young men and young women to do this work. Because the support sent from the homeland makes possible the sending of these young people to the waiting towns, this financial support performs a never-ending cycle of service in the name of Christ. In this way the continued demand for money is an indication of continued growth instead of stagnation.

Trustees and Servants of the Pension Fund

Harry Rogers Becomes Its President

THE recommendation of the Commission on the Ministry, approved by the Columbus convention and embodied in the constitution of the Pension Fund, that at least seven of the fifteen trustees of the Fund must be laymen has been bettered in practice. As now constituted there are eleven business men and four ministers on the board.

This is in line with the entire spirit of the Pension program. The ministers are taking a vital part in it but it is predominantly a laymen's movement. It is especially gratifying, now that more than the minimum number of 2,500 ministers required by the actuary have indicated their desire to enroll as charter members as soon as the actual operation of the new pension plan begins, to note the character of the business men who are accepting the responsible places on state, district and local committees for the enrollment of churches and the raising of the accrued liability fund. The trustees of the Fund are representative of these committees that are working with them.

One of the high points in the Seattle convention was reached when it was announced at the close of the Pension Fund session that Harry H. Rogers, president of the convention, was justifying his strong endorsement of the pension movement the night before in his presidential address by accepting the presidency of the Pension Fund. His wide acquaintance and high standing throughout the country because of his highly successful presidency of Rotary International in 1927, together with his proved leadership both in business and in church affairs (see "Introducing the President" in July WORLD CALL) justify the judgment that his becoming the president of the Pension Fund at this time is worth more to the cause than a contribution of a half million dollars.

UNQUESTIONABLY Mr. Rogers and his wife, to whom he referred the question, were influenced a little toward their decision by the business men who were already trustees of the Pension Fund. It would be hard to disregard the advice of R. A. Long, for instance, with his record of Christian devotion in editing the Christian Board of Publication, making visible the Men and Millions Movement and the National City Christian Church and in countless other ways for the last forty years giving himself as well as money to the cause of Christ and humanity. Right here in Seattle, in harmony with his counsel to his younger comrade, Mr. Long accepted the presidency of the International Convention for the Pentecostal year of 1930. Down the state a hundred miles or so he could see the marvel city of Longview which he visited six years ago when he was seventy-three. Serving as one of the vice-presidents of the Pension

Fund Mr. Rogers finds E. S. Jouett, a man who carries heavy business responsibilities as vice-president and chief counsel of the Louisville and Nashville Railroad Company, finds time and strength for constant and effective work in his local church, distinguished himself as president of the International Convention last year and as chairman of the harmony committee since then and now counts the Pension Fund one of the greatest opportunities of his life.

Another vice-president of the Pension Fund is Thomas C. Howe, president of Butler College from 1907 to 1920, chairman of the Commission on the Ministry which formulated this pension plan, president of the board of the Indiana State Teachers Retirement Fund and president of the Armstrong Landon Company of Kokomo, Indiana. It is a privilege to serve on any board with a man of Dr. Howe's Christian understanding and devotion.

IF CONDUCT shows a man's mind Samuel Ashby's chief interest in life joins inseparably his church and his family: wife, children and grandchildren. Flowing out of this comes his unselfish and untiring service to his city, his state and his country; his chairmanship of the official board of Central Christian Church, Indianapolis; his treasurership for twenty-five years of the Board of Ministerial Relief; his honored and successful labors as attorney for numerous clients.

In Mr. Rogers' special territory of Oklahoma and Texas are two trustees who have attained to distinction at an earlier age than it comes to most successful men. These are Frank Buttram of Oklahoma City and Buckner A. McKinney of Dallas. Mr. Buttram is president of the Buttram Petroleum Corporation, chairman of the Board of Regents of the University of Oklahoma and director of the Federal Reserve Branch Bank. Mr. McKinney is vice-president of the American Exchange National Bank of Dallas, member of the Federal Reserve Advisory Council and formerly governor of the Federal Reserve Bank of Dallas.

Among business men of large responsibilities C. M. Rodefer of Bellaire, Ohio, fills a class by himself in his thoroughgoing service to Christian causes: the local church, the International Y. M. C. A., Hiram College, the United Christian Missionary Society and the Pension Fund. With able and trusted lieutenants he keeps the Rodefer Glass Company abreast of American prosperity which he promoted in more than a personal way while president of an important association of glass manufacturers. His middle name is Mayger and just now the Pension Fund is his major concern.

Another Ohioan who was a wheel-horse on the Central Committee of the Commission on the Ministry is W. V. Crew, of the wholesale grocery firm of the W.

L. Adamson Company of Dayton. He knows the pension plan like he knows his rolled oats, and no skeptics are left when he presents the proposition as district chairman in the state organization of which Governor Cooper is honorary chairman and C. M. Rodefer active chairman.

Bethany College and Michigan University trained Oreon E. Scott to be one of the ablest realtors that ever did business in the city of St. Louis. His parents, a sainted wife, A. McLean, and a succession of eminent ministers and devoted lay associates helped him to make and keep the cause of Christ uppermost in his plans and labors. Impartially he has given himself and his means to the Union Avenue Church, the National Benevolent Association, the Christian Board of Publication, Drake University, the Board of Church Extension and the Pension Fund.

The city of Birmingham, the state of Alabama and his ancestral Virginia have known and honored James R. McWane for years, but the brotherhood just discovered him at the Columbus and Seattle conventions. If family circumstances had not taken him out of the ministry within three years after he graduated from Bethany College his leadership in the brotherhood would have been as marked as it has been in business, at the head of the American Cast Iron Pipe Company for fourteen years and now for eight years of the McWane Cast Iron Pipe Company and the Pacific States Cast Iron Pipe Company of Provo, Utah. His unbroken consecration to Christ is bearing immediate fruit as a director of the Christian Board of Publication, an unsurpassed leader in the International Convention and a working trustee of the Pension Fund.

The four ministers on the Pension board are wide representative of the four thousand who are eligible for membership in the Fund. I. J. Cahill of Ohio the dean and Nestor of state secretaries, W. A. Shullerberger has so distinguished himself as a preacher and a church administrator that the Seattle convention has undertaken to promote him from the pastorate to the Central Church, Indianapolis to the presidency of the United Christian Missionary Society. C. J. Lemmon of the Hamilton Avenue Church, St. Louis has so proved his power and poise that he has been sought by many larger churches but continues with his adoring and growing flock. W. R. Warren has gravitated with a sort of inevitableness toward the united and uniting tasks of our brotherhood's life: the Centennial, *The Christian-Evangelist*, Ministerial Relief and Pensions, *WORLD CALL*, and now Pension again.

These trustees and the unanimous fellowship which they represent have been growing for ten years in the conviction, not only that pensions must follow salary as surely as salaries must undergird full-time and full-strength service in the ministry, but also that Secretary F. E. Smith's long forefinger unerringly points the way. W. R. Warren, as executive vice-president is Smith's teammate. Of the same caliber and character as these two are the additional members of the small employed staff that is giving expert assistance to the large body of voluntary committee members throughout the brotherhood, just as these committee men are of the same stuff and the same faith as the trustees.

Who can wonder that the former chief of a Rotarians is glad to head this Pension movement?

Thus Speaketh Christ Our Lord

Ye call me Master and obey me not,
 Ye call me light and see me not,
 Ye call me way and walk not,
 Ye call me life and desire me not,
 Ye call me wise and follow me not,
 Ye call me fair and love me not,
 Ye call me rich and ask me not,
 Ye call me eternal and seek me not,
 Ye call me gracious and trust me not,
 Ye call me noble and serve me not,
 Ye call me mighty and honor me not,
 Ye call me just and fear me not;
 If I condemn you, blame me not.

—Engraved on an old slab in the Cathedral of Lubeck, Germany.

Convention Elections and Resolutions

International Convention Disciples of Christ, Seattle, Washington

Officers for 1929-1930

RESIDENT, R. A. Long, Kansas City, Missouri; **vice-presidents**, Cleveland Kleihauer, Seattle, Washington; Luella St. Clair Moss, Columbia, Miss.; W. N. Briney, Louisville, Kentucky; **general secretary**, Graham Frank, Dallas, Texas; **recording secretary**, Mrs. George Muckley, St. Louis, Missouri; **treasurer**, J. H. Nance, Dallas, Texas; **translation secretary**, H. B. Holloway, Indianapolis, Indiana.

Executive Committee

Terms expire 1930: Mrs. Madison Mil-
Liberty, Missouri; Frank Buttram,
Oklahoma City, Oklahoma; Richard W.
ace, Valdosta, Georgia; Mrs. Ada
er, Detroit, Michigan; Charles R.
ey, Chicago, Illinois. **Terms expire**
1931: A. E. Cory, Kinston, North Caro-
lina; T. C. Howe, Indianapolis, Indiana;
Mary Carpenter Craig, Des Moines,
Iowa; R. H. Crossfield, Birmingham, Ala-
bama; W. G. Alcorn, Fulton, Missouri.
Terms expire 1932: Lin D. Cartwright,
Tanooga, Tennessee; J. H. MacNeill,
Wood, Ohio; H. R. Ford, Marion, In-
diana; Miss Lucy Mapes, Shelbyville, Ken-
tucky; A. W. Kokendorfer, Sedalia, Mis-
souri.

Commission on Budgets and Promotional Relationships

Terms expire 1930: Thomas C. Howe,
Indianapolis, Indiana; Beverly Jouett,
Chester, Kentucky; Joseph A. Serena,
Girardeau, Missouri; Bin T. Smith,
Evansville, Indiana. **Terms expire 1931**:
Buckner, Amarillo, Texas; W. Palmer
son, St. Louis, Missouri; Paul G.
ton, Dallas, Texas; C. H. Winders,
Indianapolis, Indiana. **Terms expire 1932**:
Frank Buttram, Oklahoma City, Okla-
homa; A. E. Cory, Kinston, North Caro-
lina; Ray E. Hunt, Lincoln, Nebraska;
A. Shullenberger, Indianapolis, In-



A Prominent Father and Son

W. F. Reager of Seattle, pastor of Queen Anne Church, a genial convention host, is backed up by his equally well-known son, Paul, pastor at Oakland, California, and a speaker at the Youth Convention

diana. General secretary, Graham Frank; associate secretary, Miss Daisy A. Flook; treasurer, J. H. Nance.

United Christian Missionary Society Board of Managers, 1929-1930

Chairman, Judge U. E. Harmon, Tacoma, Washington; **vice-chairman**, W. E. Ellis, Paris, Kentucky.

Alabama—Mrs. L. G. Pierson, Selma; **Arizona**—Mrs. Tom Davenport, Tucson; **Arkansas**—Wallace Bacon, Fort Smith; Mrs. Frank Thompson, Little Rock; **California, North**—J. J. Evans, Sacramento; Mrs. J. N. Lester, Berkeley; **California, South**—James G. Warren, Los Angeles; Mrs. A. J. Wingard, Pasadena; **Colorado**—Byron Hester, Greeley; Mrs. J. W. Garrett, Colorado Springs; **Florida**—Howard J. Brazelton, Daytona Beach; **Georgia**—Mrs. H. C. Phipps, Atlanta; Mrs. W. R. Lang, Sandersville; **Idaho**—C. E. Burgess, Boise; **Illinois**—Mrs. Maude D. Ferris, Taylorville; Mrs. C. B. Jackson, Chicago; Stephen E. Fisher, Champaign; A. B. Dennis, Danville; Mrs. David N. Wetzel, Eldreka; William Price, Peoria; Mrs. Ada Peter, Quincy; W. B. Slater, Moline; **Indiana**—Joel Lee Jones, Bedford; Mrs. F. E. Liddell, La Porte, James H. Lowry, Indianapolis; Mrs. J. D. Case, Rushville; Mrs. W. F. Rothenburger, Indianapolis; B. F. Cato, Huntington; Mrs. James Stuart, Indianapolis; **Iowa**—Miss Harriett Morehouse, Des Moines; H. A. Browning, Ames; Dean J. C. Caldwell, Des Moines;

Mrs. A. D. George, Des Moines; Mrs. D. C. Knupp, Vinton; Mrs. E. C. Smith, Newton; **Kansas**—W. A. Brandenburg, Pittsburgh; Mrs. N. E. Copeland, Oakland; H. J. Perry, Kansas City; Mrs. C. E. Brown, Topeka; **Kentucky**—Miss Mary E. Crenshaw, Shelbyville; Beverly Jouett, Winchester; W. E. Ellis, Paris; Horace Kingsbury, Hopkinsville; Mrs. Charles A. Thomas, Lexington; **Louisiana**—Mrs. James H. Brewer, Alexandria; S. G. Steiner, New Orleans; **Manitoba, Saskatchewan, Alberta**; **British Columbia**—George Stewart, Winnipeg, Manitoba; **Maritime Provinces**—J. W. Barnes, St. John, N. B.; **Maryland, Delaware, District of Columbia**—Mrs. B. H. Melton, Washington, D. C.; Harvey Baker Smith, Washington, D. C.; **Michigan**—Mrs. George W. Buckner, Grand Rapids; Clarence A. Brady, Battle Creek; Albert H. Martin, Grand Rapids; **Minnesota**—Mrs. William Ballantyne, Minneapolis; C. C. Crouch, Minneapolis; **Mississippi**—Mrs. J. R. Lane, Pochontas; L. E. Sellers, West Point; **Missouri**—Miss Amanda Goodin, Hannibal; Lee W. Grant, St. Louis; J. H. Coil, St. Louis; R. Melvyn Thompson, Marshall; C. E. Lemmon, St. Louis; Mrs. W. E. Jameson, Fulton; Mrs. J. J. Phillips, Columbia; Mrs. A. C. Barnes, Mexico; Mrs. J. A. Serena, Cape Girardeau; Frank R. Henry*, **Montana**—Mrs. Walter M. Jordan, Butte; **Nebraska**—George A. Miller, Omaha; Mrs. Lee W. Neumann, Omaha; Mrs. Ada Hunt, Lincoln; **New England**—Mrs. N. H. Robertson, Danbury, Connecticut; Arthur Cattermole, Danbury, Connecticut; **New Mexico**—W. C. Zimmerman, Albuquerque; **New York, New Jersey**—Mrs. John P. Sala, Buffalo, New York, Benjamin Rand, North Tonawanda; L. W. McCreary, East Orange, New Jersey. **North Carolina**—Mrs. Anna Lang, Farmville; H. Galt Braxton, Kinston; **North Dakota-South Dakota**—Mrs. A. N. Aldrich,

*Deceased.



Texas Fellowship

Harry Hines, lay leader of Wichita Falls; Leslie Fennell, pastor Magnolia Avenue Church, Fort Worth, and Robert Davis, a member of Mr. Fennell's church, also came especially for the Youth Ses-



A Trio of Leaders

Oreon E. Scott, St. Louis; F. W. Burnham and Jesse M. Bader, Indianapolis



Exchanging greetings at Seattle

Charles Reign Scoville, Mrs. Charles Hannah of Wyoming, Mrs. Mary E. Furbish of Kansas and Mr. Hannah

Aberdeen, South Dakota; *Ohio*—Mrs. A. R. Strang, Cleveland; Mrs. Kent Hughes, Lima; H. D. Teeple, Akron; Mrs. W. P. Chamberlain, Cleveland; C. M. Rodefer, Bellaire; E. P. Wiles, Cleveland Heights; Mrs. Alexander Adamson, Akron; *Oklahoma*—Judge J. I. Phelps, Oklahoma City; Mrs. E. W. Harrison, Enid; John Rodgers, Tulsa; Mrs. J. E. M. Taylor, Muskogee; *Ontario*—S. A. E. Trout, Owen Sound, Ontario; *Oregon*—Mrs. R. M. Day, Eugene; W. S. Lemmon, Portland; *Pennsylvania*, *East*—D. S. Poffenberger, Williamsport; *Pennsylvania, West*—John W. Love, Washington; Mrs. W. T. Haggard, Swissvale; Mrs. Dwight Roberts, Johnstown; *South Carolina*—S. T. Willis, Columbia; *Tennessee*—Mrs. Walter M. White, Memphis; W. J. McGill, Shelbyville; Mrs. M. C. Wiggins, Paris; Polk Tarwater, Rockwood; *Texas*—Floyd Bash, Wichita Falls; Mrs. R. H. Compton, San Angelo; Mrs. B. A. McKinney, Dallas; Kleber Lipscomb, Dallas; Mrs. Colby D. Hall, Fort Worth; *Utah*—D. L. Hughes, Ogden; *Virginia*—Mrs. D. C. Sutton, Stevensville; Francis Hume Scott, Roanoke; *Washington*—Mrs. C. L. Coffman, Spokane; J. J. Starke, Seattle; Judge U. E. Harmon, Tacoma; *West Virginia*—W. E. Pierce, Cameron, Mrs. T. N. Read, Hinton, J. W. Yoho, Huntington; *Wisconsin*—Mrs. W. G. Allen, Janesville; *Wyoming*—Roy Armstrong, Cheyenne.

Executive Committee, 1929-1930

Mrs. E. C. Smith, Newton, Iowa; E. P. Wiles, Cleveland, Ohio; A. H. Martin, Grand Rapids, Michigan; W. J. McGill, Shelbyville, Tennessee; W. B. Slater, Moline, Illinois; Mrs. Ada Peter, Quincy, Illinois; Mrs. Charles Allen Thomas, Lexington, Kentucky; W. E. Ellis, Paris, Kentucky; James H. Lowry, Indianapolis, Indiana; Mrs. D. N. Wetzel, Eureka, Illinois; Mrs. J. D. Case, Rushville, Indiana; John W. Love, Washington, Pennsylvania;

Mrs. Walter M. White, Memphis, Tennessee; Miss Mary E. Crenshaw, Shelbyville, Kentucky; R. Melvyn Thompson, Marshall, Missouri; Stephen E. Fisher, Champaign, Illinois; Beverly Jouett, Winchester, Kentucky; Mrs. A. R. Strang, Cleveland, Ohio; Mrs. F. E. Liddell, La Porte, Indiana.

Officers for 1929-1930

President, W. A. Shullenberger, Indianapolis, Indiana; first vice-president, S. J. Corey; second vice-president, Miss Mary Campbell; treasurer, C. W. Plopper; secretary-treasurer, M. H. Gray.

In lieu of other elections, the nominating committee

RESOLVED, that in view of the debt of the United Christian Missionary Society, the nominating committee urges upon the new executive committee a strict economy of personnel and that the selection of the secretaries and such other officers as are not here named in this report be left to the executive committee of the society with power to determine the tenure of offices up to the next convention.

The society voted to approve this resolution, and further

VOTED: That the society in convention assembled instructs the newly elected executive committee to cast for the convention its vote with regard to the other officers and secretaries who have not been elected today.

Board of Education

Directors: Robert J. Ale, Indianapolis, Indiana; E. S. Ames, Chicago, Illinois; Miner Lee Bates, Hiram, Ohio; Arthur Braden, Los Angeles, California; C. L. Burton, Toronto, Ontario, Canada; Elmer Campbell, Lexington, Kentucky; C. C. Chapman, Fullerton, California; E. R. Cockrell, Fulton, Missouri; A. E. Cory, Kinston, North Carolina; Mrs. Mary Craig, Des Moines, Iowa; R. H. Crossfield, Birmingham, Alabama; Richard Dickinson, Eureka, Illinois; G. D. Edwards, Columbia, Missouri; W. D. Endres, Montgomery City, Missouri; Stephen E. Fisher, Champaign, Illinois; Mrs. Mattie Gay, Versailles, Kentucky; Cloyd Goodnight, Bethany, West Virginia; A. D. Harmon, Chicago, Illinois; Madison A. Hart, Danville, Kentucky; W. J. Herbster, Pittsburgh, Pennsylvania; R. E. Hieronymous, Urbana, Illinois; George W. Hildebrandt, Oklahoma City, Oklahoma; H. S. Hilley, Wilson, North Carolina; Judge Jesse F. Holt, Sherman, Texas; Louis A. Hopkins, Ann Arbor, Michigan; T. C. Howe, Indianapolis, Indiana; J. T. D. Hundley, Lynchburg, Virginia; W. E. Jameson, Fulton, Missouri; Cleveland Kleihauer, Seattle, Washington; Edgar D. Lee, Columbia, Missouri; Hume Logan, Louisville, Kentucky; Arthur Long, Topeka, Kansas; I. N. McCash, Enid, Oklahoma; J. P. McConnell, East Radford, Virginia; S. J. McFarland, Lubbock, Texas; D. W. Morehouse, Des Moines, Iowa; Jesse H. Newlon, New York; D. W. Ohern, Oklahoma City, Oklahoma; Roy K. Roadruck, Spokane, Washington; T. T. Roberts, Cisco, Texas; Harry H. Rogers, Tulsa, Oklahoma; Mrs. Maude Lucas Rumpel, Indianapolis, Indiana; Mrs. Luella St. Clair Moss, Columbia, Missouri; Joseph A.

Serena, Cape Girardeau, Missouri; W. A. Shullenberger, Indianapolis, Indiana; B. T. Smith, Shelbyville, Indiana; E. L. Snavely, Lincoln, Nebraska; O. P. Spiege, Montgomery, Alabama; George H. Stewart, Winnipeg, Manitoba, Canada; C. B. Swift, Springfield, Missouri; Mrs. Alda R. Teachout, Cleveland, Ohio; B. D. Van Meter, Des Moines, Iowa; E. M. Walters, Fort Worth, Texas; J. B. Weldon, Lincoln, Nebraska; Mrs. L. N. D. Wells, Dallas, Texas; Walter M. White, Memphis, Tennessee; Allen Wilson, Lexington, Kentucky; Bert Wilson, Indianapolis, Indiana; John H. Wood, Canton, Missouri; secretaries: H. O. Pritchard, Indianapolis; L. H. Harmon, Indianapolis; J. C. Todd, Bloomington, Indiana.

Association for the Promotion of Christian Unity

President, L. G. Batman, Youngstown, Ohio; vice-president and treasurer, W. L. Rothenburger, Indianapolis, Indiana; vice-president, Edgar DeWitt Jones, Detroit, Michigan; secretary, H. C. Armstrong, Indianapolis, Indiana; commissioners for three years: L. N. D. Wells, Dallas, Texas; J. G. Warren, Los Angeles, California; Roger T. Nooe, Nashville, Tennessee; J. H. Goldner, Cleveland, Ohio; Homer W. Carpenter, Louisville, Kentucky; H. C. Armstrong, Indianapolis, Indiana; Peter Ainslie, Baltimore, Maryland.

Board of Temperance and Social Welfare

President, F. E. Davison, Oak Park, Illinois; vice-president, J. W. Putnam, Indianapolis; recording secretary, P. L. Wood, Indianapolis; treasurer, Floyd Bell, Indianapolis. Board members: L. C. Howe, Bethany Park, Indiana; L. G. Batman, Youngstown, Ohio; Charles C. Lee, Tulsa, Oklahoma; Joseph Myers, Jr., Kansas City, Missouri; Howard E. Jensen, Columbia, Missouri; E. L. Day, Lincoln, Nebraska; R. Melvyn Thompson, Marshall, Missouri; David H. Shield, Topeka, Kansas; Earl Griggs, Berkeley, California. (Continued on page 50.)



Christian Unity advocate and speaker

E. S. Ames, dean of Disciples Divinity House, Chicago, and pastor of Universal Church, pauses at the auditorium door with A. W. Fortune, pastor Central Church, Lexington, Kentucky, and speaker on Christian Unity

Resolutions Adopted by the Convention

World Peace Resolution

THAT, WHEREAS the leading nations of the world have accepted the General Treaty for the Renunciation of War as an Instrument of National Policy, and

WHEREAS a sufficient number of signatures have now been deposited at Washington to enable the President of the United States to declare the Pact in force as an instrument of international policy.

WE, The Disciples of Christ, in International Convention assembled in the City of Seattle, Washington, do hereby record the following affirmation of our convictions:

FIRST: We hold that the Church, the body of Christ all inclusive—transcending racial and national divisions, should con-
n recourse to war for the solution of international controversies and should support the state in renouncing it, and should insist that responsible statesmen shall conduct the policies and procedures of the state in harmony with the spirit, the principles, and the intent of the Pact.

SECOND: We further hold that Christians should be good citizens, obey the laws of the State," in the conviction that the State is bound by the obligations of the Pact never to resort to war, and to use only peaceful means for the settlement of all controversies.

THIRD: While holding this conviction of policy for the church as an institution, we recognize the right of the individual citizens to be guided on this subject by their own consciences, and will sustain a moral approval those who exercise their right of conscience.

Military Training

WHEREAS, President Hoover is considering reductions in the army program,

WHEREAS many young men are being compelled against their Christian convictions to take military training because they attend certain tax-supported schools in the United States and the Philippines,

THEREFORE, be it resolved that we, the International Convention of Disciples of Christ, meeting in Seattle, Washington, respectfully petition President Hoover to eliminate military training in our tax-supported schools, or at least to make it voluntary, and

BE IT RESOLVED, that a copy of this resolution be sent to President Hoover.

Law Observance and Law Enforcement

That we express our approval of the moral leadership exhibited by the President of the United States in challenging the nation to better ideals of law observance and respect for the institutions of government as set forth in his inaugural address, in which he said,

"There would be little traffic in illegal goods if only criminals patronized it. We must awake to the fact that this drainage from large numbers of law-abiding citizens is supplying the rewards,

and stimulating crime. I have been selected by you to execute and enforce the laws of the country. I propose to do so to the extent of my abilities, but the measure of the success that the government shall attain will depend upon the moral support which you, as citizens, extend. The duty of the citizens to support the laws is co-equal with the duty of the government to enforce the laws which exist. No greater service can be rendered by men and women of good will . . . than that they should, by their example, assist in stamping out crime and outlawry by refusing participation in and condemning all transactions with illegal liquor."

We believe that such a challenge from the chief executive of the nation will find a response in the heart of law-abiding citizens of the United States and that the



They came to be shown

Missouri families were represented by Mr. and Mrs. J. H. Caldwell and daughter Winifred of Union Avenue Church, St. Louis, who came in the Christian-Evangelist Special party

moral conscience of the nation will respond to such leadership. We hereby pledge to President Hoover our best efforts to support in every possible way the ideals herein set forth.

Approving the Action of President Hoover

That we welcome with gratitude the evidence of a continuation of the traditional friendship between the United States and Great Britain as expressed in the preliminary agreements already reached on the question of naval armaments, and that we express our profound approval of the action of the President of the United States in discontinuing construction on two of the cruisers provided for in appropriations made by the last Congress, pending further agreements for reduction of naval armaments. It is our conviction that under the General Pact for the Renunciation of War as an Instrument of National Policy the nations of the world have reached a point of agreement where naval and military armaments of all kinds can be permanently reduced to a minimum.

Filipino Independence

WHEREAS, the United States promised the Philippine Islands their independence when they have a stable government, and

WHEREAS, the Roman Catholic people in the Philippines have openly claimed that native and missionary Protestants are to a certain degree opposed to this independence because of their connection with the Protestant Churches in America

THEREFORE, be it resolved that we, the International Convention of Disciples meeting in Seattle, Washington, go on record as being sympathetic with the national aspirations and ideals of the Filipino people.

Motion Pictures

WHEREAS, the motion picture is a most powerful influence in the life and character of the youth of the world, and

WHEREAS, a very large per cent of the pictures are unwholesome, undermining Christian ideals and law-abiding citizenship at home and spreading misunderstanding and distrust of America abroad,

THEREFORE, be it resolved that we favor federal supervision of motion pictures providing higher standards at the source of production.

American Bible Society

The Committee on Recommendations recommends the approval of the Resolutions of the American Bible Society with the addition to Resolution No. 3 as follows:

"and that the appointment of a minister to act on the Advisory Committee of the Society be referred to the Executive Committee of the Convention."

WHEREAS

The American Bible Society, an interdenominational agency organized for the sole purpose of encouraging a wider circulation of the Holy Scriptures without note or comment, is achieving its purpose by translating, publishing, and distributing the Scriptures in a way demanding the confidence and support of many of the Churches of America; and

WHEREAS

The Disciples of Christ, historically devoted to the Bible as the written revelation of God, is a brotherhood of Christian believers zealously enlarging the borders of Christ's Kingdom through the national and foreign missionary enterprise, creating thereby through the winning of new followers to Jesus Christ an increasing need for the copies of the Scripture; therefore be it

RESOLVED

First, that the International Convention of Disciples of Christ, meeting in Seattle, express its hearty approval of and sympathy with the essential work of the American Bible Society in endeavoring to make the Bible more widely and more easily available;

Second, that we urge all of our churches by including the American Bible Society in their annual budgets to make an



Comparing Puget Sound with Lake Michigan

Mr. and Mrs. W. P. Keeler, members of the Englewood Church, Chicago

annual contribution to the Cause of Bible distribution as carried on by the Society;

Third, that this Convention respond to the request of the American Bible Society in designating a minister from our communion to represent the Disciples of Christ on the Advisory Council of the Society, meeting annually in New York City to consider with the Society's Budget Committee the annual budget, it being understood that his expenses are to be paid by the Society; Fourth, that this Convention endorse the observance of Universal Bible Sunday on Sunday, December 8, and urge our pastors to remember that the society supplies free of charge attractive material prepared for use in making the day memorable, to direct the attention of their respective congregations on Universal Bible Sunday to the essential place which the Scriptures occupy in the life of Christian people.

Young Men's Christian Association

In view of the historic and sympathetic relations between the Evangelical Churches and the Young Men's Christian Associations, the International Convention of Disciples of Christ records its appreciation of the distinguished service rendered by the Association and, through their International Council, to the young men and boys of the nation and of the world. We recognize the Young Men's Christian Association as a trusted ally of the church in the common task of bringing in the Kingdom of God. We believe that attention should be given by our local churches as to the resources available through this Christian brotherhood and that definite working programs of cooperation should be carefully considered and adopted. We renew our relations with this organization in the confident expectation that our unity

of purpose and spirit may result in an enlarged ministry to the men and boys of the nation.

Baptist-Disciple Committee

Approval of the report of the Association for the Promotion of Christian Unity and the Northern Baptist Committee on Conference With Other Religious Bodies, together with the report's twelve recommendations, and that we note with interest the action of the Northern Baptist Convention at Denver.

We further recommend that our Commission continue its joint study and deliberations with the Northern Baptist Committee and that they keep our brotherhood closely informed of all Christian unity developments.

Pentecost

The report was approved of the 1900th Anniversary of Pentecost Committee of Fifteen as follows:

1. That the slogan for this last year in the Pentecost observance be—"On to the 1900th Pentecost in the Spirit of the First Pentecost."



Looking over the convention crowd

F. M. Rogers, new head of the benevolence department of the United Society, and John H. Booth of the church erection department

2. That we seek to make this our greatest year of advance along all lines in our Brotherhood life and work.

3. That along with other important items in our Pentecost Program, the following four themes be amplified and stressed particularly through the entire year—

- a. Deepening the spiritual life of churches.
- b. The preaching and practicing of unity among ourselves and others.
- c. Witnessing for Christ throughout the world.
- d. Winning to Christ and His Church.

4. That all churches and agencies of the brotherhood that have already formulated their Pentecost programs, work earnestly for the realization of all goals of the 1900th Pentecost, June 8, 1930; and that all churches and agencies among us that have not as yet formulated

a Pentecost program be urged to do so the earliest date possible, launching same early this autumn.

5. That in all conventions this year to be given to the Pentecost Anniversary observance presentation and discussion.

6. That churches be urged to hold county and district one-day Pentecost conferences during the year, the Pentecost Committee to provide a suggestion program for such meetings.

7. That individuals and churches be urged to contribute to the work of the Pentecost Committee up to the amount authorized by the Committee on Budget and Promotional Relationships.

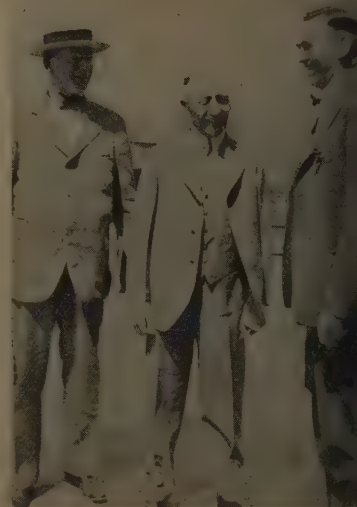
8. That each church and agency be requested to participate in the fifty simultaneous Pentecost program with other religious bodies from Easter, April 20, to June 8, 1930.

9. That each church and agency seek to make next Pentecost a glorious day observing such a program as to adequately and worthily celebrate the 1900th birthday of the church.

10. That in the Washington International Convention, we celebrate the Pentecost Anniversary achievements and progress during the last three years; that the Convention Program be based around the thought of Pentecost and birthday of the Church.

11. That the World Convention be held at Washington D. C. in October 1930 immediately following the Washington International Convention and that the World Convention begin with the Sunday communion service to be held jointly with the International Convention and that the World Convention continue four days, closing on Thursday night.

12. That the World Convention Program Committee (of the Pentecost Committee) make every effort to secure the largest possible delegations from the



Brothers all!

Beverly and E. S. Jouett of Kentucky pair of famous brothers, and Dr. Roy Dye, a big brother to the world



Drake their Alma Mater
 en feet six inches of preachers! S.
 y Fisher, Tacoma, Washington; Roy
 Burbank, California; A. Reid Live-
 rett, Indianapolis

ries where we have churches, to be
 at Washington, D. C. in October,

That we make a determined effort
 y the year to have a large and a
 representative attendance at the Inter-
 and World Conventions in Wash-
 D. C., in October, 1930. That,
 y the year, special promotion be
 to attendance at these two conven-
 on all institute and convention pro-

National Association of State Secretaries set for Entrance into Cooperative onship With the International Con- vention of Disciples of Christ

the meeting of the National Associa-
 of State Secretaries at Marquette
 St. Louis, Missouri, December 18-
 1928, the Association voted, "to
 for cooperative relationship with the
 national Convention of Disciples of
 of, and that we authorize and in-
 the secretary of the Association to
 such application."

s application is made under Article
 the Constitution of the International
 tion of Disciples of Christ. The
 o of this article is met in Constitu-
 and by-laws of the National Associa-
 of State Secretaries as follows:

Article II of the Constitution one of
 objects given is, "to assemble reports
 rk done through the State Society,
 resent the same to the International
 tion of Disciples of Christ.—"

icle I of the by-laws reads:

Article I. The Inspection and Audit
 ooks, Records, and Accounts. From
 ate of admittance to the International
 tion of Disciples of Christ, the
 records and accounts of the Na-
 Association of State Secretaries
 be held open to the inspection of the

Committee on Recommendations of the
 International Convention of Disciples of
 Christ or the Executive Committee of that
 Convention, whenever such inspection is
 desired either by the convention or by
 either of the committees named herein."

The National Association of State
 Secretaries hereby requests entrance into
 cooperation relationship with the Inter-
 national Convention of Disciples of Christ.

Federal Council

WHEREAS, the Federal Council of
 Churches of Christ in America has become
 a recognized agency, through which the
 major Protestant communions cooperate
 along well-established and approved lines
 such as Evangelism, Religious Education,
 Social Service, Racial Good Will, and
 World Justice and Peace; and through its
 Information Service is furnishing impor-
 tant data regarding social, political and
 religious conditions, and

WHEREAS, throughout its history of
 nearly twenty years Disciples of Christ
 have sat in its councils and shared in the
 development of its program, and have
 profited by its leadership in the several
 fields in which it has operated, and

WHEREAS, the Council has provided
 opportunities for better acquaintance and
 wider fellowship among the communions,
 and has therefore presented a significant
 approach to the solution of the problem
 of Christian cooperation, therefore,

RESOLVED, that we hereby express our
 deep regret that thus far we have so
 largely failed to meet our reasonable share
 of the Council's expense budget, which we
 recognize should be at least \$20,000 per
 year.

RESOLVED FURTHER, that since
 there is no general fund upon which we
 may draw to contribute to the Council, we
 recommend to all our churches that they
 provide for contributions by placing it in
 their annual budgets, and that they make
 remittance of their offerings to the Coun-
 cil regularly.

League of Nations

WHEREAS, the thinking of American
 people has been changed on the question
 of our entrance into the League of Na-
 tions and World Court,

THEREFORE BE IT RESOLVED, that
 we, the International Convention of Dis-
 ciples of Christ, meeting in Seattle, Wash-
 ington, go on record as favoring the en-
 trance of the United States into both the
 League of Nations and the World Court, and

BE IT RESOLVED, that a copy of this
 resolution be sent to President Hoover and
 to each Senator.

Men and Millions Movement

The Committee on Recommendations re-
 commends with a feeling of gratitude and
 sincere appreciation the approval of the
 final report of the Men and Millions Move-
 ment 1913-1929, reminding ourselves of the
 rich strain of spiritual influence that
 flowed from this movement into the life of
 our communion.

We gratefully acknowledge the service

of the Men and Millions teams to indi-
 viduals and churches in promoting mis-
 sionary information and spreading mis-
 sionary interest. They made missions,
 education, and benevolence the common in-
 telligence and common concern of our
 churches. They brought our people into
 friendly fellowship with a great company
 of devoted workers from all the fields of
 Christian service. They strengthened the
 ties of brotherhood and gave to all our
 Christian institutions that association
 with beloved personalities which produced
 strong and enduring loyalty, intelligent
 interest, large generosity, and stronger
 bonds of brotherhood and the enduring
 benefits of the visitation of the teams dur-
 ing the campaign.

Commission on Harmony

RESOLVED:

1. That we approve the report of the
 Commission on Harmony.

2. That we hereby declare as an inter-
 pretation of the constitution of this Con-
 vention, and particularly Article Six there-
 of, that participation of individuals and
 churches in the Convention does not de-
 pend upon the agencies through which they
 do their benevolent, educational and mis-
 sionary work; that all churches and their
 members are of equal standing in the Con-
 vention; that all agencies so desiring are
 welcome to make their reports to the Con-
 vention under the same conditions as other
 agencies reporting to it, and to receive all
 the benefits that the Convention is author-
 ized by its constitution to accord, includ-
 ing representation in the *Year Book*; but
 that if any agency does not see fit thus to
 come into affiliation with the Convention,
 that fact does not in any wise affect the
 full fellowship in the Convention of the
 churches and individuals supporting such
 agency or agencies.

3. That a committee of three be ap-
 pointed by the president, or in his absence,
 the first vice-president of this Convention,
 to attend the meeting of the North Amer-
 ican Christian Convention, meeting this
 year in Canton, Ohio, and to express on
 behalf of this Convention the sincere wish



W. J. McGill, Shelbyville, Tennessee, a
 member of the executive committee of the
 United Society, in deep thought as Mrs.
 G. W. Muckley, secretary of the Interna-
 tional Convention, and Miss May Frick of
 Iowa ask his judgment on a weighty
 problem

that the constituencies of these two Conventions unite to promote jointly the interest in, program of, and attendance upon the Pentecost Convention which is to meet in 1930 in Washington, D. C.

4. That this Commission on Harmony be continued with direction to make such reports from time to time as it deems necessary, either to the Convention or, in the interim when it is not in session, to its Executive Committee, and that said Committee be empowered to take such action thereon as it may deem proper, reporting its action to the Convention.

5. That the Treasurer of the International Convention be authorized to pay the necessary expenses incurred in the work of this Commission.

Finance Committee of the International Convention

The Convention approved the following recommendations:

It is recommended by the Commission that the following items should be approved by the Convention and suggested to the churches and individuals for action.

(a) That the time has come when we can no longer delay in securing the services of our general secretary for a larger portion of his time. The Convention has grown so in importance that it is imperative for the cooperative life of our brotherhood.

(b) That the various Commissions appointed by the Convention that act independently of our agencies should be

financed through the Convention treasury and not by independent appeal to the churches.

(c) That it be suggested to those churches and individuals who contribute to the Federal Council of Churches, The American Bible Society, and other interdenominational agencies that they make such contributions through Convention channels in order that proper recognition be given for the total amount contributed each year by our brotherhood.

Amendments to the Constitution of the United Christian Missionary Society

1. "To amend the by-laws, Section II (which describes the duties of the executive committee) by inserting just before the last sentence:

"It shall investigate the qualifications and fitness of the secretaries and the number needed, and on this basis make recommendations to the nominating committee for the personnel to be considered for nomination."

2. Recommendation from the executive committee to the board of managers that the constitution (by-law VIII) be amended as follows, in harmony with the recommendation of the department of missionary organizations:

"That there be created a Christian Woman's Biennial Membership in the

United Society; that, for an individual gift of \$50, there be issued a suitable membership card, and a special recognition of these members be made in a Biennial Conference be held in connection with the International Convention every two years beginning October, 1930. That those who have made an individual gift of \$50 during the missionary year of June 30, 1930, be called charter members. That thereafter, there be a privilege of paying in two annual installments of \$25 each, if desired. It was voted to adopt both amendments.

Board of Managers

The Nominating Committee of the United Christian Missionary Society at the Seattle Convention, recommends that the Board of Managers of the United Christian Missionary Society make a study of the Constitution of the United Christian Missionary Society for the purpose of clarifying Article VIII by specifying that secretaries shall be elected by convention and which shall be appointed and their tenure of office determined by Executive Committee.

Also providing, at the end of by-law for a cabinet specifying its members, duties and limitations.

And suggesting whatever other changes the Board of Managers may deem necessary, submitting the results of their study and revision to the Washington Convention for approval.

Serving Through Play

By N. B. WARD

Missionary in Buenos Aires, Argentina, South America

IT IS a truism that people have a play tendency. It is to be found alike in the most civilized and in the most primitive peoples. The tendency is there: it must express itself in ways that are beneficial or harmful to the individual and the race.

In play there has been found an excellent opportunity to develop character. Through play the pugnacious tendency can be sublimated into something useful. The daring, courageous and egotistic tendencies can be given a wholesome outlet, courage, self-control, orderly conduct, self-restraint and cooperation can be taught.

Having these things in mind and realizing that one of the best ways to make contacts with boys was through the playing of games, it was decided to equip a little plot of ground at Cramer Street Church. It is only 55x35 feet. On this ground we have a basketball court, jumping standards, tumbling mats made of grass. It is also used for volley ball, and as a playground for the kindergarten five days a week. A few of the boys helped and we did most of the work, thus saving a little money to be spent for equipment.

At last the ground and basketball court were ready for dedication and a basketball game had been planned between Cramer Street Church and Colegiales, one



—N. B. Ward.

Basket Ball Team, Cramer Street Church, Buenos Aires

of our other churches, for nine o'clock in the evening. It rained off and on most of the afternoon. Nevertheless the players were all there ready to play after the short dedication service. The court was very muddy and slippery, but the young men were very anxious to play. After everyone was sufficiently covered with black, sticky mud Cramer lost the game by one point.

The playground serves five different groups. On Monday, Wednesday and Fri-

day afternoons there is supervised play for the little boys from six to ten years old. Then later in the same afternoon after school, a group of older boys, these two groups there are fifteen to eighteen boys. This group has been growing steadily since the play program began. The playground has been a means of bringing many boys into the Bible school.

Two evenings each week the young men come to play basketball or volleyball, jump etc. At present there are twelve young men using the court regularly. Just recently there has been much interest aroused by the young men winning a basketball tournament fostered by the Interdenominational Young People's Association. There were nine of the church teams in the city participating and our team felt duly proud of the championship.

Girls or young women do not play basketball in Argentina, but there is a group of fifteen interested in volleyball and use the court for practice once each week.

At present there are about fifty young people using the court or playground. We are looking forward to using it more and more. It is proving a very effective means of reaching the young people. A few years ago modern athletics began in Argentina, today there is a national interest in all types of athletics. We take advantage of the opportunity it presents itself, turning this interest into a means of development of Christian character.

"A Night in Africa"

By MRS. GEORGE H. DUNGAN



One result of "A Night in Africa"

THE Children's Day program at University Place Christian Church, Champaign-Urbana, Illinois, centered around "A Night in Africa" project.

was felt by the workers in this Sun-school that Children's Day should be of missionary education. Too many of the immense amount of effort put in Children's Day program had appeared to be without purpose other than punishment. The director of missionary education proposed that an all-school project exhibit be made the main part of Children's Day activities.

According to the outline of the Missionary Education Movement various departments of the school studied Africa the past year. Therefore Africa selected as the theme of the exhibit. was particularly fitting since Miss Bateman of Monieka, Africa, is doing link missionary of this church. Plans were made early and missionary education continued while the exhibits being worked out. The director outlined in detail the handwork for each department. The superintendent and teachers operated most heartily. Each department built its exhibit in its own assembly room.

beginners found cut-out work, showing an African village and some nature materials.

Exhibit of the primary department centered around the early missionary in Africa. Scenes from WORLD were reproduced in sand tables. Each class had its individual sand table with its own pictures. The children laid out in the sand tables pictures of a native forest, an African village, an outdoor preaching service, a baptismal scene, "Learning to write in the sand," "The King and Queen of Belgium in the Congo."

The junior department reproduced what they called a typical African Mission Sta-

tion. Pictures and measurements of all the buildings of any one of our mission stations were not available but their course of instruction had given them a general idea of a mission station. So the Bolenge Church, the Mondombe Hospital, the steamship "Oregon" and a missionary's home, together with native huts and an air port (to typify civilization) were reproduced and arranged upon a large platform made of tables.

The intermediate department specialized in maps of Africa, showing Africa in general and our missions stations in particular.

The beginners and primary folks did their handwork during the pre-session periods. Some junior classes had pre-session periods, some had week-day picnic sessions, and in both the junior and intermediate departments some individual work was done.

In order to bring the church in general as much information as possible two programs were planned. On the Sunday night preceding Children's Day the pastor used the United Society slides and gave an illustrated lecture on Africa in the church auditorium.

On the night of Children's Day a brief

program in the auditorium preceded the visit to the exhibit. During this program the children sang missionary songs and made explanation to the audience concerning the exhibits.

Each primary class recited a jingle which the director had written about their work.

A representative of the junior department told the story of their work in an informal way, while the intermediate department gave a little original play in which they told of their map work and also presented some interesting bits of African missionary history.

The director explained the purpose of the new type of Children's Day program and urged the audience to take plenty of time to see the exhibits.

At the "Open House" the exhibit of each class was explained to the visitors by an official representative of that class. The teachers were free to visit about with the parents and friends.

Many people expressed the feeling that the exhibit was of much educational value to both children and adults and inquiries were made concerning the mission study work for next year.

Where Courage Was Required

EARLY in March, a young man from the town came and asked to be baptized. He had been learning about Christ since when Mr. Sherman was here, and for some time had talked of becoming a Christian, as had his father and mother also. It was very hard for them though, to give up their caste, and all the things that that meant. However the young man decided that he would not wait any longer. So, about ten o'clock one morning he was baptized. He ate the noonday meal here, which of course broke his caste. That evening someone came and told him his

mother was crying and calling for him, so they persuaded him to leave our compound. Then a large band of Hindus, of the Arya Samaj, took him and performed a ceremony called "Shudhi," or cleansing, and would not let him return. They also told him, and us, that his wife, who is still in her father's house, was calling him to come for her. He came the next day, and said that he would go and get his wife, so she could come with him. He has not gotten her yet, but he still says that he will come back when he can. We are all praying that he will remain faithful and be able to bring her with him.

—ZONETTA VANCE.

Items That Made News Last Month

Advertising

THE first prize in the "Why Go to Church?" poster contest, conducted during the early summer by the church advertising group of the New York Advertising Club, has been awarded to Robert Collier of New York and Joseph Franke of Brooklyn who collaborated on the text and art work. It will be used as a full-page advertisement in newspapers throughout the country. The \$1,000 prize-winning poster is illustrated with a group of ancient British warriors reclining before their chief, and the text is in part as follows:

"You remember the story of the old British chieftain. The Romans had invaded Britain, and the chiefs of the tribes were gathered in council. Each had a different plan, and each was determined to go his own way until an old chieftain arose. Picking up a bunch of fagots, he handed each man a stick.

"'Break them,' he directed, and each broke his stick with ease.

"Then he took an equal number of sticks and tied them together in a bundle. 'Now try to break them,' he told them. And not even the strongest man could.

"That," he pointed out, 'is the difference working separately and working together as one.'

"What has this to do with religion?"

"Religion is derived from the Latin words 're' and 'ligo,' meaning 'To bind together.' And that is the whole purpose of religion—to bind people together for a common purpose."

Children

At the end of next year Filipino children will receive from the children of the United States decorated "Friendship Treasure Chests" containing articles—including at least one book—which the children of this country like and which they believe their little Filipino friends will enjoy. Directions for filling and sending the boxes will be issued by October 1 of this year by the Committee on World Friendship among Children, 289 Fourth Avenue, New York City; the latest date for returning the boxes to that address will be August 1, 1930. The treasure chests will be forwarded to the Philippines in time to be received officially on December 30, 1930, which is the national holiday in honor of Rizal, the Filipino patriot.

The Committee on World Friendship among Children has already brought about a number of friendly contacts with children of foreign nations, two of its most important enterprises being the sending of "Friendship Dolls" to Japan in 1927 and of "Friendship School Bags" to Mexico last year.

Negroes

Mordecai Wyatt Johnson, first Negro president of Howard University, Washington, D.C. has been awarded the fif-

teenth Spingarn Medal for 1928 for his successful administration and for his achievement of obtaining legislation by which Howard University becomes a recognized institution of the Government of the United States.

Dr. Robert R. Moton, principal of Tuskegee Institute, and President of the National Negro Business League, was awarded an honorary degree of Master of Arts by Harvard University, thus marking the second time in the history of the University that a Negro has been so honored by Harvard. The first member of the Negro race to receive an honorary degree was the late Dr. Booker T. Washington, founder of Tuskegee Institute and of the National Negro Business League, who was awarded the Master of Arts degree in 1896 in recognition of his service in the field of education. The degree conferred upon Dr. Moton was in recognition of the service he has rendered in the development of Tuskegee Institute, and just how well and capably he has administered the affairs of the institution is clearly shown in the rapid progress the school has made under his administration.

Roland Hayes, Negro tenor, has completed his fifth tour of America, and had the distinction, shared with Fritz Kreisler alone, of appearing three times in Carnegie Hall. He will return for his sixth tour next November.

Relief

Built and endowed with money left over from the Japanese earthquake relief fund contributed by the people of the United States in 1923 and 1924, the Fraternity Memorial Hospital was dedicated in Tokyo on June 1. It is probably the finest hospital in Japan. The Japanese committee administering the fund had already used part of the earthquake money to build a small hospital in Yokohama, which was opened in 1928 on the fifth anniversary of the disaster, and to establish a training school for nurses from which 100 Japanese women nurses have been graduated ready for duty in the new hospital. This institution will give free care and treatment to persons recommended for admission by the police and sanitary authorities and by family physicians.

Parks

An area of 800,000 acres has been set apart in the heart of Belgian Congo, Africa, as the Albert National Park, fulfilling the dream of many years of King Albert of Belgium. The territory selected is the habitat of the great beasts that have made Africa a land of fascination to explorers and big game hunters.

The park will be a reservation dedicated to preserving the native fauna and flora, and will serve as a field in which scientists can work, not merely a resort,

as well as a sanctuary where the beasts and birds of Africa can remain undisturbed.

It contains 600 specimens of the mountain gorilla, not to be found in other part of the world; every kind of chimpanzee and baboon, buffaloes, potami, elephants, 8,000 antelope, rare birds not yet all named. There said to be no less than 300 pigmies. are to remain, but under control.

There are eight volcanoes in the region, one 15,000 feet high. A House, with laboratories and a scientific library, is to be built in the park for search work. Scientists from all parts of the world will be welcomed. Observation posts at intervals will be erected. To patrol and guard the preserve a number of native scouts commanded by a ghan chief warden is to be organized.

Schools

Much interest centered last month in the announcement that Alvin York, World War hero who captured 132 man soldiers single-handed, would become president of the Alvin York Agricultural Institute in Fentress County, Tennessee. The decision was made by the Tennessee State Board of Education and ended a bitter and prolonged series of political maneuvers. While untiring himself, Sergeant York is passionately earnest in his desire to bring educational opportunities to the boys and girls of eastern Tennessee mountains and to give his life since the war to that end.

Sherman Institute, Riverside, California, is one of the outstanding government nonreservation boarding schools for Indian boys and girls and has an enrollment of about nine hundred students. Some years ago the Riverside Federation of Churches asked the Home Missions Council to cooperate in the building of a chapel for the use of the students of the school, which would represent unit Protestantism—an interdenominational chapel. The Home Missions Council agreed to ask its constituent boards to contribute six thousand dollars to the enterprise. The Riverside Federation of Churches secured most of the funds for this building which cost about \$30,000. In June the Home Missions Council was able to complete its promise of financial assistance.

The Committee on Friendly Relations Among Foreign Students reports the following countries having one hundred more students resident in the United States during the 1928-29 academic year: Canada, 1,173; China, 1,109; Japan, 814; Philippines, 804; Russia, 504; England, 460; Germany, 360; Mexico, 271; Porto Rico, 250; India, 208; Italy, 203; Hawaii, 190; Korea, 131; France, 122; Greece, 117; Poland, 117; Cuba, Ill.; Switzerland, 117. Each student is a potential ambassador of international understanding and good-



Station UCMS Broadcasting

NEAL K. McGOWAN, promotional field representative of Kentucky and Tennessee under the promotional division of the United Society has been called to the Hollywood Christian Church of Hollywood, California, has accepted the call. This has necessitated his resignation from the United Society field staff, effective October 1.

McGowan has rendered real service in his capacity as field representative, and his outstanding qualities of his leadership have been indicated by the type of work which he has been called, and it is regretted that his resignation has been accepted.

The death of Mrs. Lowell C. McPherson on July 18, at Keuka Park, New York, came as a great shock to her many friends. Mr. and Mrs. McPherson, after a successful ministry in Buffalo, spent many years in Havana, Cuba, as missionaries under the Foreign Christian Missionary Society. Mrs. McPherson for the past three years has served as president or secretary of the New York and New Jersey Woman's Missionary Society. She was at one time a member of the Board of Managers of the United Christian Missionary Society and field secretary of the Christian Woman's Society of Missions, and in 1918 and 1919 dean of residence at the College of Missions.

The attendance at the forty-eighth Annual People's Summer Conferences held in the United States was 4191. The record from the seven conferences held in Indiana is not yet fully tabulated but the attendance promises to exceed by more than 500 that of last year, which was 3806. The new curriculum as used in the conferences this summer was enthusiastically received and the young people's superintendents are recommending its continuance over another year. F. Swearingen, the new young people's superintendent, has been released from the board of the First Church at St. Louis, Missouri, where he has served as pastor and will take up his duties there on October 1.

Word has come that Mr. and Mrs. Marion Duncan and their two children have reached Tachienlu, West China, near the end of June. This point is about twenty days travel from Batang. They expected to reach that station about August 1.



—Photo by Bretzman.

Miss Helen Goodrick

At the August meeting of the executive Committee held in Seattle the resignation of Miss Helen Goodrick as recorder of the United Society was accepted with real regret. Miss Goodrick had planned for some time to pursue further her educational work at the University of Illinois but increasing responsibilities in the office delayed her leaving from year to year. For four years she has occupied the office of recorder of the society, serving prior to that time as secretary to President F. W. Burnham. She came to the United Society from the Interchurch World Movement in New York where her contacts with interdenominational leaders and affairs gave her a valuable background of experience for her

present work. For seven years she has served the United Society with marked loyalty and efficiency. Her wholesome personality, her happy spirit, her ready laugh have created for her a warm place in the hearts of the officers, secretaries, girls in the office and friends of the society who will sorely miss her and who wish her Godspeed in her new interests.

For the first time since the formation of the United Society a wedding has occurred in its secretarial force, the event also removing the only bachelor from the list of the eligibles. Rumor had it for some time that Roy G. Ross, head of the religious education department, had decided to share his fame and fortune with another but it was not until the Thousand Dollar Club luncheon at the Seattle Convention that any public announcement was made. At that time Dr. George A. Campbell of St. Louis told the assembled group, much to the surprise of Mr. Ross who was presiding, that the young secretary would wed Miss Elizabeth Green of Owosso, Michigan, on August 27. The marriage came off as scheduled, the ceremony being performed by the bride's father, J. Frank Green, state secretary of Michigan, at the Green home in the presence of members of only the immediate family. The bride is a graduate of Bethany College where she majored in religious education. She is finding a hearty welcome to the United Society family.

For several years Mrs. C. N. Downey has been serving as field worker under the United Society in the Southeast with headquarters at Atlanta. The demand for her services has been so great in other parts of the country and the need for the type of leadership she possesses so apparent that beginning the first of October she will serve as general field worker with headquarters at Indianapolis. The northwestern states have asked especially for her to spend ten weeks this fall in that region.

Miss Ethel Johnson, who has served as elementary worker in the Southwest for several years under the religious education department, will begin work on January 1 as general field representative in the Rocky Mountain area. This area combines the territory formerly served by Virgil Sly, now at headquarters in charge of promotion under the department of religious education, and by Glenn McRae, now with the Christian Board of Publication. This move requires serious modification of the religious education training program of the United Society in these areas and removes from the field the last of the special children's specialists of the religious education department, but is necessary because of the reductions in the department's budget for the coming year.



Roy G. Ross introduces his bride to the Missions Building

Digest of the Annual Reports

July 1, 1928 to June 30, 1929

*"The year is closed, the record made
The last deed done, the last word said;
The memory alone remains
Of all its joys, its griefs, its gains,
And now with purpose full and clear
We turn to meet another year."*

United Christian Missionary Society

Acts of the Executive Committee

Removal of Headquarters:

IN ACCORD with the action of the Columbus, Ohio, convention, the executive committee directed the removal of our headquarters, in August, 1928, from St. Louis to the former College of Missions Building, Indianapolis. The change provides ample and satisfactory office accommodations at a saving which will approximate \$10,000 per year.

The Staff:

In the midst of the year the society lost from its service by resignation two of its valued officers, both of whom accepted interdenominational positions of leadership, Robert M. Hopkins, head of the department of religious education, and Mrs. Josephine M. Stearns, second vice-president in the department of missionary education. After careful consideration, Roy G. Ross was chosen to succeed Mr. Hopkins, and later, upon the resignation of Mr. Hutton, M. E. Sadler was called as a secretary in that department. The work formerly carried by Mrs. Stearns was assigned to others added to the missionary education department. Near the end of the year, Miss Alma Evelyn Moore, secretary in the department of missionary organizations, met a tragic death in an automobile accident near Kansas City. A few days later, J. H. Mohorter, head of the department of benevolence, died of heart attack at his desk at headquarters. At the request of the trustees of the Pension Fund, W. R. Warren was transferred from the editorship of *WORLD CALL* to full-time service with the Pension Fund. Adjustments in the educational division will care for the work carried by Miss Moore. F. M. Rogers, of Los Angeles, was called to succeed Mr. Mohorter, beginning September 1. Editorship for *WORLD CALL* will be arranged by the joint *WORLD CALL* committee.

Headquarters Survey:

The executive committee gave consideration to employing an expert to survey the operations of the society at headquarters; but, finding that cost prohibitive, directed the office manager to complete studies he had already undertaken under the direction of a managerial engineer. This is now going forward with

a view to effecting economies and developing further efficiency wherever possible.

Annual Budget and Finances:

In the spring of 1928, the executive committee changed the period covered by the annual budget of appropriations to conform to the calendar year so as to make possible the building of the budget in the early autumn after the previous fiscal year's reports were in hand. It also adopted the principle of building each new year's budget upon the actual receipts of the previous fiscal year. Under pressure of the needs of the work, however, the executive committee last autumn approved the continuance of the same budget as that of the preceding year, although it was \$130,000 in excess of the actual receipts of that year. Special efforts were put forth to increase the receipts to meet the needs. The sum of \$175,000 additional was called for. To this end a week of self-denial was advised, and the renewal of the March offering was promoted. Returns amounted to \$103,512.97, as of June 30. Splendid as this was, it was not enough. Our deficit was increased by \$77,293.49. Immediate steps were taken at the end of the year to make necessary adjustments, both in the remainder of the budget for 1929 and in the new budget for 1930, bringing the expenditures below the receipts for the fiscal year ending June 30, 1929.

The deficit is in the general fund only. The society's assets have increased. The net surplus is \$2,918,768.43, a gain for the year of \$116,600.60.

Department of Foreign Missions

Fields of Work:

The United Society conducts work in the following fields: Africa (Belgian Congo), Argentina, Paraguay, India, China, Jamaica, Japan, Mexico, Philippines, Porto Rico, Tibetan Border.

Results on the Fields:

There are a few stations from which reports have not been received, which will increase the figures here given.

Baptisms for the year were—Africa, 4,017; China, 71; India, 134; Jamaica, 233; Japan, 155; Philippine Islands, 531; Porto Rico, 200; South America, 21; Tibet, 15; Mexico, 152; making a total

of 5,529. The total church members in the ten fields is 40,229, which is a gain of 3,166.

The Bible school enrollment is 17,916 and 14,916 are under instruction in 510 mission schools.

The sixteen hospitals and nineteen dispensaries gave 434,791 treatments, which is an increase of 85,214 over the service of last year.

The contributions and fees on the fields which have been put into the work in addition to the appropriations from homeland were something over \$347,231.

Africa:

In accord with the recommendations of the Survey, the year 1928 saw the opening of the Congo Christian Institute. On October 15 eighteen men and sixty women enrolled for the first term. Education, except the newest one, Wei was represented. During the year the ground was cleared and laid out for school buildings, recreation ground, students' cottages. The first school building was erected. This is a humble beginning of what promises to be the most influential institution of high class.

From September 15 to 23, 1928, the West Africa Missionary Conference was held at Leopoldville. The year 1928 was the Jubilee Year of work of Protestant Missions in the Belgian Congo. A conference were delegates from Liberia, Nigeria, Cameroon, French Equatorial Africa, Portuguese Angola, and from Belgian Congo. Questions of widespread interest and vital import were considered and actions looking to rapid advancement of all the Protestant work in Congo were taken.

Argentina:

During the year a fine piece of land was purchased for the new buildings of Colegio Americano. The first convent of our churches and the second youth people's conference were held at the site known as Ramos Mejia.

Paraguay:

The year saw the completion of the fine Allen Stone School and Administration Building, and the approaching completion of the Mary Lyons Girls' Dormitory, together with the securing of

00 pledge for a much needed boys' itory. The buildings will give us inest school equipment in Paraguay. school term began with the classes ie new building under very favor- auspices and recognition by the ng people of Paraguay.

has been a year of adjustment fol- ing the more serious days of the rev- on. Twenty-seven missionaries are back on the field. Luchowfu, Wuhu Nanking have been opened again to onary residence. The missionaries been warmly welcomed everywhere. Chinese leaders have carried on ly during the absence of the mis- rries. The University of Nanking had a large and steady attendance : opening in the fall of 1927, and ng Union College for Women has r closed its doors. At Nantungchow hospital has been enlarged and all the : expanded.

ans for following out the Survey rec- endations have gone steadily on. work is being concentrated in the rred area and strengthened thereby. erty has been purchased in the alaya Mountains to provide a home he education of missionary children attend the Woodstock School.

ir Japanese churches are aggressively ing toward self-support as the plan outlined in the Survey. A program veloping for the proper housing of he churches, the Japanese Christians ng a good share of the money and balance being provided through spe- funds in hand.

pite of unsettled conditions in Mex- which involved religious elements, mission work in Mexico has steadily ed on. Both the church and school s have grown during the year. In rdance with the laws of the land, the ion has conducted its work and has e progress. In harmony with the rec- endations of the Survey, property purchased in San Luis Potosi and re- led for the new boys' school. The ch at San Luis Potosi has come to support, the first in Latin America.

ippines:

ne of the outstanding points of en- agement is the deepened interest of Filipino churches in the evangeliza- of the pagan mountain tribes. They e organized their own missionary so- es and are vigorously carrying on pioneer work. The Union Seminary Manila is planning to enlarge its reses, so as to have a school of reli- s education, as well as preacher ning. Taft Avenue Church, Manila, fine evangelistic services with good its.

Porto Rico:

In the midst of the missionary year a hurricane destroyed practically all of our mission property in Porto Rico. The churches in America very liberally responded to an appeal for rehabilitation. Immediately after the destruction, the missionaries began rebuilding the prop- erty and we are happy to report that the process has gone on rapidly and it will not be long until every necessary building has been replaced in better condition than before the destruction. During this trying experience the Porto Ricans proved their worth, the work mov- ing on almost uninterruptedly.

Tibet:

The missionaries have held patiently to their task in the midst of hard conditions. There have been fifteen bap- tisms. The disturbed war conditions in other parts of China have only slightly disturbed the work on this distant out- post. The Duncans returned to the field.

College of Missions:

Following the Columbus convention, the executive committee, at its May, 1928, meeting, voted to affiliate the Col- lege of Missions with the Kennedy School of Missions at Hartford, Connec- ticut, the College of Missions maintaining its identity, the affiliation to continue as an experiment for three years. The teach- ing function of the College of Missions was discontinued in Indianapolis and the students were sent to the Kennedy School of Missions.

The first year of the affiliation, which has just closed, was successful. Dr. C. H. Hamilton was located at Hartford as dean, President Paul remaining in In- dianapolis to prepare an extension course in missions for preachers and others in- terested. President and Mrs. Paul will move to Hartford this summer, where, in addition to his duties as president, he will be head of the Latin-American de- partment of the college and will continue his work on the extension course.

The Jerusalem Meeting of the Interna- tional Missionary Council:

At the Easter season in March and April in 1928, an epoch-making meeting was held on the Mount of Olives, Jeru- salem. Delegates from fifty nations of the world were present, about half com- ing from the mission fields and half from the churches of the West. Two weeks were spent together on the "World Mis- sion of Christianity." The meeting, com- ing when great changes are taking place in the world, when China was torn with revolution, Islam passing through vast transition, India in ferment, Mexico at war within itself over government and Romanism, and Japan in the midst of great social and industrial change, dealt with far-reaching and vital issues. Some of the principal deductions of the con- ference were as follows:

The missionary task is yet in its be- ginning in most countries.

Foreign missions is not simply an en- terprise of the Western churches, but a cooperation between them and the younger churches of the Eastern mission fields.

World evangelization and Christianiza- tion are not alone a matter of the con- quest of geographic areas for Christ, but permeate all the areas of human life.

The revolution in China, while serious, is only an eddy in world change and progress.

The greatest obstacle of world missions is not the non-Christian religions, but the materialism and agnosticism of secular civilization which is so dominant in the West and rapidly spreading to the East.

The message of the church to the non-Christian world is Jesus Christ himself.

Greater attention must be paid to the vast rural populations of the mission fields.

Self-support and self-direction are being pushed in all the older fields, thus re- lieving missionaries and boards for more pioneering.

Much liberty must be granted to the rising indigenous churches of the East to work out their own problems, after careful pioneer guidance.

From Jerusalem comes a new confi- dence in the missionary enterprise and a new faith in Christ as the hope of the world.

Home Missions

The work under the home department made commendable progress the past year. While disappointed in some re- spects and far from satisfied as a whole with results attained, yet we are pleased to report real accomplishments in our several lines of service.

Pre-Easter Evangelistic Crusade for 1929:

The tenth brotherhood pre-Easter cru- sade resulted in a great Easter climax. Many hundreds of churches held revival meetings, observed "Passion Week," held an Easter sunrise prayer meeting, experienced crowded churches, and had many additions. The five-point program from New Year to Easter was—Survey the Field—Serve the Church—Send Out Workers—Save the Lost—Shepherd the Flock.

First and Second Corinthians were read in January, and Mark during the first sixteen days in February. There were 26,000 copies of the Fellowship of Prayer sold. A booklet entitled "Comrades of Jesus" was supplied and extensively used in preparing boys and girls for church membership. A series of five four-minute talks was prepared and dis- tributed for the Sunday school decision days.

Easter to Pentecost Program:

This fifty-day period was wisely ob- served. A special Easter to Pentecost evangelistic program was prepared and sent to the churches. Many churches made Pentecost a great climax in Bible school and church attendance, and by large numbers of additions. This anni-

versary day has come into permanent recognition in our brotherhood's life.

Evangelistic Conferences:

About one hundred conferences on evangelism were held throughout the country from December 1 to Easter. Three of these conferences were held in Washington, D. C., Indianapolis and Kansas City, during December, 1928, to which about two hundred pastors were invited. These pastors were asked, first, to hold a missionary meeting by September 1, and second, to conduct a one-day evangelistic conference in their own counties before Easter. One hundred eighty-two meetings were promised by September 1. Twenty-five meetings were held by June 30. The other meetings will be held by September 1. Eighty-one county and regional conferences were held by these men.

Literature:

Many evangelistic tracts and booklets were issued. Some new ones were printed. Much free literature was prepared and furnished to pastors and churches setting forth evangelistic plans and program.

Commission on Evangelism:

The secretary of evangelism spent eight days with Dr. Goodell and the Commission on Evangelism, visiting such centers as Wichita, Tulsa, Kansas City, Kansas, Lincoln, Topeka and St. Louis. Conferences with our own pastors were held at each place.

The National Evangelistic Association:

Each year the National Evangelistic Association holds a pre-convention conference. A conference will be held in Seattle, August 7, 8. The secretary of evangelism of the United Society acts as the general secretary of the National Evangelistic Association, serving that organization without salary.

Evangelists:

The department supported the following evangelists full or part time during the year: I. E. Adams, Mr. and Mrs. Roy L. Brown, Bruce Nay, C. N. Williams, C. B. Osgood, Max C. DeWeese, Homer J. Armstrong, H. Gordon Bennett, E. D. Hageman, Kirby Smith and W. Harry Walker. These men held 64 meetings and had 697 additions.

Church Maintenance:

The number of churches that received appropriations was 137. These were in forty-three states and in seven provinces of Canada. The total amount expended in this basic work was \$38,086.23. There was spent a total of \$53,915.47 for both evangelism and church maintenance which was 2.84 per cent of the total spending budget of the United Society. It is impossible at this early date to give the additions in these churches. It was a good year in evangelism for them.

The department is glad to announce that it does not know of one field where

our mission churches are receiving missionary appropriations in which the community is overchurched. According to the calculation of the Home Missions Council, a community is not overchurched if there is not more than one church to every one thousand persons.

Our Negro Work:

The more than twelve millions of Negroes in the United States constitute the greatest possible opportunity and challenge to the church for evangelization, education and training.

During the year we supported seventeen pastors and evangelists at a cost of \$6,000. The results, so far as figures can represent, were: Additions, 402; money raised, \$22,163.79.

We have concluded our sixth year of active cooperation with the Negro National Convention of Churches of Christ. This fellowship greatly strengthens the 486 churches of our 33,446 colored brethren as they emerge from isolation of independence into an organized, cooperative life with a mission and a destiny. Our three Negro schools, Piedmont, Southern Christian Institute and Jarvis, have each attained standard grade under their respective state educational departments and college associations, thus providing our students with credit rating in senior colleges and our graduates with teachers' certificates. It would be difficult to find three schools doing a higher grade of work under so limited budgets. The total enrollment last year was 463.

With the New Americans:

In our service to new Americans, we have employed a staff of fifteen trained workers. Three thousand and ten have been enrolled in the various groups organized in twenty communities. By regular periods of worship and instruction, the Christian faith is made the basis in character building for these many young Americans.

Among the Spanish-Americans:

The Mexican population in the United States has increased so rapidly that even expert statisticians cannot accurately measure it. In the area where our work is maintained, the conservative estimate is 650,000. We employed a staff of thirteen trained workers. There were eleven churches with a membership of 910. At San Antonio, our Mexican Christian Institute, through its clinics, day nursery and school, rendered a very real service to a thickly populated community. Our Mexican opportunity cries aloud for increased support.

The Mountain Schools:

In mountain schools at Hazel Green, Kentucky, and Livingston, Tennessee, twenty-seven Christian teachers had daily contact with 747 pupils. There were no more efficient character builders than these Christian schools.

The Japanese Christian Churches:

Our Japanese work radiates from centers where we have "organizational" churches. These are Los Angeles, Bernardino, Berkeley and Lodi, in California, and Rocky Ford in Colorado. Eight workers were employed. Church membership is 664. A new educational building is under construction in Los Angeles.

The French Field:

In no American field has a mission encountered more ignorance, opposition and persecution than Evariste Hel among the French in southwest Louisiana. His report records 478 sermons, additions, and "Ford" miles, 27,296. Great work with the youth was begun by Miss Ann Zigler.

The Indian Mission:

Some fifty Indian boys and girls live under the influence of a Christian home while attending public school one and one-half miles distant. Mr. and Mrs. Roderick A. MacLeod, formerly of Tulsa, directed the work. Slowly but surely "Lo, the poor Indian" is learning of riches in Christ.

Cooperation in Home Missions:

We shared with other Protestant bodies in the cooperative work of the Home Missions Council. Members of our society participated in the five-year program of Survey and Adjustment, which goes in alleviating the worst cases of competition in small communities. We actively promoted the Rural Church Commission which is making an exhaustive study of rural churches among our people, a basis for future work.

Benevolence

Homes for Children:

Christian Orphans' Home, 2951 Euclid Avenue, St. Louis, Missouri.
Cleveland Christian Home, 11401 Main Avenue, Cleveland, Ohio.
Juliette Fowler Home, 200 Full Street, Dallas, Texas.
Colorado Christian Home, 4325 Vermont Drive, Denver, Colorado.
Southern Christian Home, 1011 Burne Avenue, N. E., Atlanta, Georgia.
Child Saving Institute, 619 South 4th Street, Omaha, Nebraska.

Homes for the Aged:

Christian Home for the Aged, Grove Street, Jacksonville, Illinois.
Sarah Harwood Hall, Columbia Avenue, Dallas, Texas.
Northwestern Christian Home, Walla, Washington.
California Christian Home, 1015 Mission Drive, San Gabriel, California.
Emily E. Flinn Home, 615 West 1st Street, Marion, Indiana.
Florida Christian Home, 1071 E. Wood Avenue, Jacksonville, Florida.

Hospital:

Valparaiso Christian Hospital, Valparaiso, Indiana.

ary of Service:

en served -----	1,440
ved mothers aided -----	73
dependent Disciples of Christ	
erved -----	241
served in Valparaiso Christian	
ospital -----	378
al served -----	2,132
ining in the homes July 1, 1929:	
ldren -----	507
d -----	202
hers -----	30
the Hospital -----	14
total -----	753

proved names on waiting lists of
for the aged, 75.

the 1,440 children served during the
63 were assisted by being referred
her institutions or agencies that
prepared to render the special serv-
ice needed, and 777 were housed
lothed and fed in the homes. One
ed seventy of these children were
three years of age.

73 mothers aided were given em-
ent in the homes, that they might
separated from their children, un-
ch time as they were able to re-
ish their own homes or otherwise
their families in private homes.
children's homes aided temporarily
eturned to their own homes or to
guardians 145 children, and placed
Christian family homes. There
seven deaths in the children's
Thirty-nine children made the
confession and united with the
h.

the 241 aged disciples served in the
mes devoted to their care, 47 were
and 194 were women. Seven men
1 women answered the call to the
r life, and six withdrew to make
homes with relatives. The year
with a family of 202 aged guests
homes, and a waiting list of ap-
d applicants containing 75 names.

d Achievements:

completion of the first floor of the
building of the Southern Christian
, Atlanta, Georgia, enabled that
to move into the general service
comprising the office, reception
social hall, dining room and
n. Work is going forward on the d
floor, which will be used for girls'
tory space. We hope before the
of another year to have a new
of for a boys' dormitory.
baby ward of the Colorado Chris-
Home, Denver, was opened, and
en babies under three years of age
cared for there. The opening of
ward was made possible by funds
led from a bequest for this purpose.
friend of the Florida Christian
made possible the purchase of
much-needed new equipment and
repairing and replacement of some
quipment. A new roof was put on
uilding of this home also.
would be impossible to operate these

homes on the limited budget of the de-
partment of benevolence if it were not
for the many gifts of service, of cloth-
ing, household and food supplies. Peo-
ple who cannot give money can and do
have fellowship in this tender, Christlike
ministry by gifts of meat, eggs, vege-
tables, canned goods, staple supplies,
clothing and linen. Professional men,
dentists, physicians, surgeons and others
give willingly and generously of their
time, skill and knowledge. We could not
pay them for the service they have ren-
dered. The estimated cash value of dona-
tions of supplies during the year just
closed was approximately \$15,000.

The average number of children at-
tending the public schools during the
year was 358, thirty-six in high school
and from seven to ten in special schools.
These children have made very commend-
able records, and some of them have
won special honors. Several children
graduated from high school, and a
greater number from grammar school.

Ministry

At the close of the year four hundred
homes were receiving the benefits of
Ministerial Relief. Of these 184 were
aged or disabled ministers; 200 were
widows. In addition there were sixteen
missionaries. The net gain for the year
was nineteen. The total amount paid in
relief during the year was \$114,759.47.

The losses from the roll during the
year were thirty. Death took twenty-
nine and one requested that payments
cease.

The Easter offering of the Bible
schools, and the amount set apart in
church budgets, make the resources for
the payments to those who have given
their lives in full surrender to the gospel
ministry. The society promotes the
Easter offering for Ministerial Relief and
it is received by the society as designated
support for that cause.

Beginning with July 1, 1928, by agree-
ment, and with the advice of the Co-
lumbus International Convention, all
matters dealing with the Pension Fund
went over to and became the responsi-
bility of the trustees of the Pension
Fund which now reports directly to the
International Convention.

Religious Education

The year 1928-29 was a year of read-
justment in the department both as re-
spects personnel and program. While
this readjustment resulted in temporary
retardation of program it was also the
occasion for re-evaluation of local church
needs and departmental objectives and
functions. Thus it brought some new em-
phases in the program of the department
and it is hoped that these new emphases
will ultimately result in an enriched
service to the local churches of our
brotherhood.

Personnel:

Several changes occurred in the head-
quarters personnel: Roy G. Ross suc-
ceeded Robert M. Hopkins as head of

the department. M. E. Sadler was called
to carry leadership training and educa-
tional supervision. V. A. Sly, former re-
gional representative in the Rocky Moun-
tain area, was made director of promo-
tion and publicity. T. T. Swearingen is
succeeding Roy G. Ross as young peo-
ple's superintendent in charge of sum-
mer conferences.

It has been the policy of the depart-
ment so to extend its field representation
as to render effective service to every
local church of the brotherhood. This
year adjustment to a reduced budget
made such complete service impossible;
however, the most important elements of
our program have been conserved and
carried forward in anticipation of a fur-
ther restoration of a full field staff.

Retrospection:

Since the going of Robert M. Hopkins,
who as secretary led the work of the de-
partment of religious education in such
a masterful way through the years, we
have been taking stock of the progress
of the years since the formation of the
society and several items of progress
stand out very distinctly:

1. The staff of the department has
changed from a staff of Bible school
workers without special preparation to a
staff of religious education—general and
age group—specialists.

2. Through close cooperation with the
Christian Board of Publication the qual-
ity of religious education materials now
being produced for our churches and
schools is far in advance of that of
former years.

3. By leadership and financial support
the department has helped to make pos-
sible the rapid strides of the Interna-
tional Council of Religious Education as
it has attempted to unite the forces of
the evangelical communions of America.

4. During the past four years there
has been a 400 per cent increase in the
amount of work done in leadership train-
ing. In 1928-29, 13,138 credits were is-
sued by our leadership training depart-
ment to those preparing for more ade-
quate service in the local church. This
increase in quantity has been excelled
only by an equal increase in quality.
Many local churches have been inspired
to a quality of service preparation equi-
valent from an academic point of view
to college work.

5. After a period of four years in
which the department had no leadership
in the field of children's work, Miss Flo-
rence Carmichael came as children's su-
perintendent, thus giving the leadership
which the churches have so much needed.

6. The outstanding development in
young people's work has come in the
young people's summer conferences. This
movement, begun in 1920, has grown to
the point where fifty-seven conferences
were held this year, enrolling about four
thousand young people and led by ap-
proximately five hundred faculty mem-
bers.

7. With the return of Mr. Darsie from
Columbia University, beginnings of the

first real adult program of the brotherhood were made. While the work is still in its early stages it has been received most cordially and holds great promise for the future.

New Emphases and Developments:

During the past year several forward steps were taken as respects both program and administration. These are in addition to the pursuance of the regular established program of the department. They are mentioned here because of the implications which they have for the years ahead:

1. The curriculum committee of the department of religious education was enlarged to become a curriculum committee of the educational division, thus making possible the building of a unified program for the various age groups of the local church concurred in by the three departments within the division.

2. The department led in the creation of a committee on educational approach which was appointed by the executive committee of the United Christian Missionary Society for the purpose of surveying the activities, needs and objectives of the local church and securing information upon which future programs of the society can be built.

3. At the regular field workers' meeting in December, 1928, a field organization was effected to make possible a democratic sharing of creative skills and the pooling of experience on the part of field staff members in the initiation and building of the future program of the department.

4. Cooperation with the Christian Board of Publication was maintained and extended through joint preparation of a series of elementary leaflets, contributed to by Misses Callarman, Johnson, White and Carmichael of our own staff. Glenn McRae was also relieved from our staff to lead in the preparation of a new program for youth as young people's editor of the Christian Board. Editorial connections were maintained with the *Bethany Church School Guide* and *Front Rank*.

5. Misses Callarman and Carmichael assisted materially in the rewriting of the graded lessons for children, some of which were completed and others are now in the process; and the working out of plans with the departments of missionary education and missionary organizations whereby a new comprehensive program for childhood has been outlined.

6. Plans were inaugurated for the building of a new and comprehensive young people's program for use in the local church.

7. The conference movement was extended by the addition of twelve new young people's summer conferences to the forty-five already established.

8. Offerings to our world task reached and exceeded the total of 1927-28 by about \$4,000.

9. The work of the Bible Chairs was maintained and plans consummated whereby the Kansas Bible Chair will soon become operative as Kansas Bible College.

Missionary Education

This year marked the initiation and the creation of a type of program material long requested by many churches. This took the form of a correlated program of missionary and religious education for use with the intermediate children of the churches. The material is of permanent value. It appeared in three books, each for a quarter's use. Each book is developed for worship, expression, study and recreational activities based upon the life situations of intermediates among North American Indians, the Negroes in Africa and in America. These are used as points of likeness or dissimilarity in life-situations of the intermediates in our churches. In each case special attention is given to the group among which we have missionary work. It is hoped to continue the preparation of correlation in the senior and young people's field as soon as funds permit.

Service was rendered a number of churches in providing materials for all-church mission study projects based upon our own work. Foundation has been laid on library and reference file for program building and research in the spacious room which the Missions Building affords for this needed service.

Authorship of three books was provided or supervised by the department staff in addition to the three books of correlated program already referred to. *Jewels the Giant Dropped* is a junior mission study book upon the Philippines written by Edith Eberle and Grace McGavran upon the request of the Missionary Education Movement.

The fifth book brought out under the supervision of the department is *The Mountain of Silver Snow*, by our own missionary, Marion H. Duncan, relating the perilous journey out of Tibet with vivid descriptions of life and work at Batang.

Youth Adventures With God is a devotional book for young people by Mrs. Grace Gilbert Pickerill, sponsored by the entire Educational Division.

Much time and thought were given to the work on the Committee on Educational Approach to the Local Church. The chairman of the missionary education department has completed an initial instrument to use with a selected group of typical churches to discover educational needs of our local churches. The knowledge thus obtained will be used to guide the educational division in better programizing to meet the needs and objectives revealed by the survey.

Missionary Organizations

The department of missionary organizations has continued its emphasis upon a graded missionary educational program in the local church. During the past

year there has been a net gain of six missionary organizations. On June 30, 1929, there were 5,287 missionary organizations in the local churches, with a membership of 162,130.

These organizations gave to the general fund during the missionary year \$613,581.70—a gain of \$4,243.84 over previous year. In addition to this, they gave \$9,606.06 to special fund. There was a total of 4,872 contributing organizations—a gain of thirty-six over previous year.

The special feature in this department during the past year, in addition to preparation of the usual program material, has been the preparation and publishing of the daily devotional book *Come Ye Apart*, prepared by Mrs. May Jackson Scott, a former missionary in India. This will be used by a large number of the missionary women as part of the Pentecostal program.

This department suffered a very great loss in its leadership by the death of Miss Elma Evelyn Moore, who, after sixteen years as state secretary of Kansas, came to the department in February, 1927. She had a very large part in the development of programs and plans of the adult missionary organizations during the past year.

Promotion

The treasurer's report for the missionary year beginning July 1, 1928, ending June 30, 1929, shows an increase in receipts from churches, Bible schools, Christian Endeavor societies, missionary organizations and individuals as follows:

INCREASE	
Churches	\$64,460
Sunday Schools	4,440
Missionary Organizations	4,240
Individuals	17,100
Totals	\$90,240

DECREASE	
Christian Endeavor Societies	\$3,480
Net increase in the general fund from the sources indicated above	\$86,760

The total receipts to the general fund from the sources indicated amounted to \$1,609,535.36. This is \$1,818.27 less than the receipts to the general fund during the deficit campaign of 1924-25, with that exception, the receipts to the general fund for the year just closed from the sources indicated above were the largest in the history of the work.

During the year a call for self-denial was issued. This resulted in gifts of \$103,512.97. In the main, this was in excess of the regular giving, as indicated by the net gain in general fund received from promotional sources.

The treasurer's report shows an increase in receipts from churches, Bible schools, Christian Endeavor societies, missionary organizations and individuals to special funds as follows:

Increase

ies	\$21,477.71
y Schools	6,753.46
ls	\$28,231.17
Decrease	
ian Endeavor	\$ 196.20
ary Organizations	2,719.12
uals	2,255.23
ls	\$5,170.55

increase to special funds from
s indicated above, \$23,060.62.
ividuals contributed \$118,134.23 on
nunity basis. This lifted the annu-
ceipts of the United Society above
illion mark. Annuity gifts have
e recognized as offering one of the
opportunities for serving the king-
while at the same time providing
e's own needs and for those of his
ones.

year has shown a marked increase
use of "patent sides" on the part
urches both large and small. The
ution will approximate the grand
of 5,000,000 for the year. A charge
een cents a hundred was made for
patent sides." However, hundreds
tent sides were distributed free as
fects.

ing the fall, 201 one-day conven-
were held. In these conventions
church leaders were reached where
tal program of the society was pre-
d.

Church Erection

department submits in condensed
its ninth annual report together
the forty-first annual report of the
of Church Extension of the Amer-
Christian Missionary Society.

Use of Funds Needed:

ough the department is handling
7,793.85; together with more than
00 borrowed funds, making a total
er \$3,000,000, the funds are not suf-
t to grant more than half of the
y appeals for loans. Many congre-
s have to be denied aid altogether.
s are allowed to file their applica-
ior loans to be passed upon when
will permit. At the present time
is a long waiting list of applica-
calling for loans totaling nearly
00. The department needs an addi-
l million dollars added to its funds
ce.

u of Architecture:

e Bureau of Architecture is main-
d by the department of church erec-
During the year the advisory ar-
ct, A. F. Wickes, has advised with
hurches through correspondence, and
nally conferred with building com-
es in twenty-two churches. He has
provided forty-nine sketches to illus-
his findings with these committees
for other problems which he was
able to cover personally.

Office Management

The following indicates the volume for the year of some phases of our office work:

Number of pieces of mimeograph work	1,314,121
Number of pieces of multigraph work	453,408
Number of envelopes addressed on addressograph	764,832
Quota sheets filled in on addressograph	172,405
Letterheads printed on multigraph	677,892
Number of mimeograph stencils cut	3,845
Miscellaneous addressograph work	153,496
Total	4,534,551

During the year we mailed 5,972,200 "patent sides" to the churches, an increase of 2,469,200, or 41 per cent.

On June 30, 1929, our office force consisted of:

26 supervisors, bookkeepers and clerks,
27 stenographers
11 typists

Total 64

Our total office working force is but one in excess of June 30, 1928.

Literature shipments for the year totaled 1,309,616 pieces, the literature sales totaled \$42,450.23, a gain of \$4,378.17 for the year.

The Year's Work in Church Erection:

Amount in Funds of Board of Church Extension and Department of Church Erection July 1, 1928	\$ 2,607,976.85
Amount in these Funds June 30, 1929	2,677,793.85
Increase of the Funds for the year	69,817.00
Amount returned on principal	\$293,761.00
Amount paid on interest	123,070.35
Total received on principal and interest	416,831.35
Average principal and interest collections per month	34,735.94
Number of churches paying off loans in full	43
Number of churches receiving loans	66
Amount of loans closed	\$ 589,060.00
Average loan	8,925.00
Value of properties created	1,767,180.00
Number of churches promised loans but not closed	47
Amount of loans promised but not closed	\$ 577,300.00
Value of church properties in prospect through these loans	1,731,900.00

Fund Statement From Beginning to June 30, 1929:

Total amount in church extension and church erection funds	\$ 2,677,793.85
Total amount returned on loans from beginning	\$4,724,135.31
Total amount of interest received from beginning	1,614,647.50
Total amount received on loans and interest	6,338,782.81
Number of loans made to help build churches	2,660
Total amount of money loaned from beginning	\$ 7,377,837.00
Estimated value of properties created by aid of loans about	22,133,511.00
Number of loans that have been paid in full	2,205
Number of loans outstanding	455

Have you ordered your supplies for—

WORLD CALL WEEK?

OCTOBER 6-12, 1929

All Material Cheerfully Supplied

WORLD CALL OFFICE

222 Downey Avenue

Indianapolis, Indiana

Treasury

The following report is in condensed form. Anyone wishing further details may secure same by addressing the treasurer.

GENERAL CASH STATEMENT

Receipts			
Cash on hand July 1, 1928			\$ 1,308.10
Receipts of the Year—	Gen'l Fund	Spec. Fund	
Churches, Sunday Schools, Missionary Organizations, etc.	\$2,331,611.51	\$302,241.84	
Old Societies—Permanent Fund Interest, etc.			
American Christian Missionary Society	30,208.33	4,998.97	
Christian Woman's Board of Missions	14,952.30	4,357.18	
National Benevolent Association	5,000.00		
Board of Church Extension	14,097.20		
Foreign Christian Missionary Society	10,336.79	10,000.00	
Board of Ministerial Relief	28,762.28		
Totals	\$2,434,968.41	\$321,597.99	2,756,566.40
Matured investments			283,833.33
Church Erection loans returned			27,449.07
Borrowed on our notes			503,079.24
Deposits by missionaries			116,938.47
Trustee for new building (California Home)			22,515.13
Miscellaneous			51,320.18
			\$3,763,009.92
Disbursements			
Payments of the Year—			
General Fund		\$2,525,515.80	
Special Funds		235,112.96	
(See Summary below)			\$2,760,628.76
Investments (Annuity and Permanent Funds)			414,124.00
Church Erection loans to churches			85,234.01
Payment of our notes			330,000.00
Return of deposits to missionaries			133,723.79
To trustee for new building (California Home)			21,461.24
Miscellaneous			13,053.20
Cash on hand June 30, 1929			4,779.92
			\$3,763,009.92

SUMMARY OF DISBURSEMENTS

	Gen'l Fund	Spec. Funds	
Foreign	\$1,019,414.75	\$80,501.73	
Home	319,470.47	29,525.08	
Benevolence	258,051.71	56,216.52	
Church Erection	20,914.91		
Ministry	109,495.25	818.00	
Religious Education	122,508.58	2,630.25	
Missionary Education	10,107.75		
Missionary Organizations	88,393.50		
Promotion	131,781.90		
Service	151,069.07		
WORLD CALL	52,376.49		
General	158,424.12	65,421.38	
Cooperating Organizations	83,507.30		
Total Disbursements	\$2,525,515.80	\$235,112.96	\$2,760,628.76

Fund and Property Statement, June 30, 1929

General Fund—Current:

Liabilities		
Indebtedness to Special Funds		\$292,661.71
Deposits by missionaries		70,962.63
Notes payable		389,579.24
Cash overdraft		1,471.99
		\$754,675.57
Current Assets		
Personal notes	\$ 36,142.90	
Securities	5,050.00	
Revolving travel fund, secretaries	5,225.00	
Revolving working funds, foreign fields	20,102.37	
Obligation of replacement fund	50,000.00	
Literature inventory	24,402.69	
*Deferred expense—moving and Missions Bldg. improvement	48,335.45	
Miscellaneous	4,851.85	
		\$194,110.26
Deficit in general fund June 30, 1929		\$560,565.31
*Moving expense and improvement on Missions Building to be charged off at rate of former rental.		

World Call

On June 15, 1929, there were 33 paid subscribers to WORLD CALL. The circulation receipts for the year totaled \$49,545.67, the advertising receipts 665.28, making the total receipts \$54,955. The expenditures for the year totaled \$52,386.71, or \$1,824.24 less the receipts.

WORLD CALL reached 4,188 churches during the past year, an increase of 200 churches. It had 2,639 local secretaries constantly and working in its interests, an increase of 197 over the year previous. It had subscribers in seventeen foreign countries, exclusive of our ten foreign mission fields. The state of Indiana year led in the number of churches receiving the magazine, with 351 churches having subscribers. Illinois followed with 322 churches, and Missouri next with 316.

During the first six months of Mr. Warren divided his time equally between WORLD CALL and the Pension Fund. Toward the end of the year the Pension Fund urgently requested his release for full time service beginning July 1, 1929. Feeling that the work of the brotherhood is one of remembering that the Pension Fund had been fostered by the United Society both the WORLD CALL Committee and Executive Committee of the society unanimously granted the request.

Pension Fund

THE calendar year is the fiscal year of the Pension Fund. This is therefore a partial report of the thirty-fourth year of service for the ministry.

More than 2,500 ministers, the number required by our actuary, had rolled for membership in the Pension Fund before the Seattle Convention, completing the first unit of the Pension Program.

All of the national boards affiliated with the International Convention of fifteen of the state societies have agreed to pay the 8 per cent on the salaries of their ministerial employees. Two of the woman's state societies, the Christian Board of Publication, the Bible Company of Missouri and Phillips University taken similar action. The United Society's action applies to its elected officers and a committee is working on the action of others, including the mission societies.

The work has been begun in the most states on the principle of lay leadership, supplemented by a sufficient field staff to make the organization effective. Such an organization in formation or complete in thirty states. Bert Wilson, A. D. Harmon, V. Stivers and W. S. Stallings have highly satisfactory service as regional supervisors.

The second unit of work will be the enrollment of churches. Many churches have already volunteered agreement to participation.

The final step, the securing of at

General Fund deficit composed as follows:

General operations—deficit	\$575,730.99
WORLD CALL—deficit	10,645.43
Young's Builders—deficit	826.15
Literature fund—balance	\$587,202.57
	26,637.26
	\$560,565.31
General Fund—Property Surplus:	
Assets—	
Office equipment	\$ 30,925.76
Mission property—title vested in U. C. M. S.	295,501.74
Mission property—title vested in old societies	1,407,425.43
	\$1,733,852.93
Trust, Church Erection and Endowment Funds:	
Trust Fund	\$ 963,602.96
Funds	29,950.43
Church Erection	157,765.57
Endowment	80,520.29
	\$1,231,839.25

Investments

Mortgage notes	\$ 540,240.90
of Church Extension collateral notes	369,500.00
to churches	262,471.62
miscellaneous	54,125.00
	5,501.73
	\$1,231,839.25

General Funds (Including Golden Jubilee Balance):

Foreign Department	\$ 350,169.66
Home Department	113,365.87
Evangelism Department	24,355.86
Miscellaneous	7,751.71
	\$495,643.10

Investments

Mortgage notes	\$ 169,360.64
Miscellaneous	32,870.57
	750.18
	\$202,981.39
Added to General Fund (see General Fund statement)---	\$292,661.71

RE.—During periods of general fund needness amounts in special funds not needed are loaned to general instead of the society borrowing from the bank. All special funds are sent forward as fast as it is possible to use them for the purpose for which given. Remittances have never been delayed for financial reasons. No monies are ever borrowed from the trust, endowment or annuity funds.

Cement Fund (Insurance on Society's property):

Assets—	
First mortgage notes	\$ 67,998.46
Liabilities—	
Obligation to general fund	50,000.00
	\$17,998.46

Assets and Liabilities, June 30, 1929

Assets

	\$ 4,779.92
Mortgage investments	1,409,571.62
U. S. bonds, notes and real estate	126,317.90
Church property	1,702,927.17
Furniture	30,925.76
Equipment for sale	24,402.69
Miscellaneous	80,385.24
	\$3,379,310.30

Liabilities

Accounts payable	\$ 389,579.24
Gifts by missionaries	70,962.63
	\$ 460,541.87
Net surplus June 30, 1929	\$2,918,768.43

Surplus composed of following fund balances:

Annuity fund	\$ 963,602.96
Trust funds	29,950.43
Church erection fund	157,765.57
Endowment funds	80,520.29
Replacement fund	17,998.46
Special funds—	
Invested in available assets	202,981.39
Loaned to general fund	292,661.71

(Continued on page 53.)

\$8,000,000, to be paid over a three-year period, is scheduled to begin January 1, 1930, to be conducted throughout the United States and Canada.

By the advice of the Columbus International Convention (1928), the Board of Ministerial Relief of the Church of Christ was reorganized and the name changed to Pension Fund of Disciples of Christ to indicate its major function for the future.

Proper legal steps having been taken, on October 1, 1928, the fifteen trustees approved by the Columbus Convention were elected. Mrs. Morehouse and Mrs. Rothenburger rendered fine service as trustees, but insisted that for the present it would be better to give their places to men. Mr. Harmon resigned as a trustee when he came into the employ of the board as a regional supervisor. These were succeeded by W. V. Crew, C. E. Lemmon and Harry H. Rogers, who becomes president of the board, with W. R. Warren executive vice-president, T. C. Howe and E. S. Jouett vice-presidents, Samuel Ashby, treasurer and F. E. Smith secretary.

Members of the present pension system paid dues of \$31,209.15, and benefits of \$13,087.50 were paid to sixty-eight people. The fund totals a half-million dollars.

Relief benefits of \$114,759.47 were paid to 400 homes during the year. Of this amount, the Pension Fund paid \$35,490.28 to supplement the budget of the United Christian Missionary Society. The offering in the Bible schools at Easter and amounts designated in church budgets for Ministerial Relief form the resources for making relief payments.

The Robert H. Stockton Fund now amounts to \$403,124.09. The income from this fund during the year was \$23,447.23. This prophetic provision is of material help in bridging over these years of transition.

Board of Temperance and Social Welfare

THE Board of Temperance and Social Welfare seeks to inspire activity in the social gospel, to promote every form of church activity that touches social welfare, to educate in the use of ways and means to promote social justice and to cooperate with all who labor to bring in peace where there is strife, brotherhood where there is conflict, justice where there are iniquities, and good will where there is misunderstanding. Its task is inspirational, educational and cooperative. It is commissioned by the churches for this task and it depends on the churches for its support.

The outstanding event of the year was the calling of James A. Crain to serve as an additional secretary. Mr. Crain was formerly pastor of the First Christian Church, Nevada, Missouri, and came to this task January first. His experience as secretary of city church councils led to his selection for the work of

(Continued on page 53.)

Missionary Organizations

Woman's Society

1929-1930: *Witnesses to His Power*

November topic: *Witnesses to His Strength*

Worship theme: *God is Eager to Give Power. What Kind Will You Choose?*
Matt. 7:11; Luke 11:13; 1 Cor. 6:9.

Young Matrons' Society

1929-1930: *Gates of the Nations*

November topic: *Gates of Brotherhood*

Worship program: *Together We Climb.*
Acts 17:26; Phil. 3:2-16.

Guild

1929-1930: *Comrades of the Way*

November topic: *Comrades of the Way*

Worship theme: *Gaining the H.*
Phil. 3:12-16.

Witnessing to His Strength

FROM the day that he told his disciples "All authority hath been given unto me in heaven and on earth," Christ has been the greatest influence in the life of the world.

Despite intensest opposition the gospel of Jesus has, through the centuries since his resurrection, been steadily gaining in power. Measure his strength by trying to imagine a world from which had been removed everything owing its existence to him. We would not care to live in such a world. Today, all that is finest in civilization is built upon Christ's principles; and more and more men are coming to realize the fact that international difficulties, race animosities, world problems can be solved only as Christ's presence is recognized at the council table of the nations. This limitless power, this spiritual strength is available for practical use in the daily lives of all of us. Indeed, as his followers it should be the object of our living first to experience this strength in our own souls and then to witness to others concerning the transforming power of this strength.

Every man who has ever surrendered his life to Jesus in a vital spiritual experience will testify to the amazing power that directs and controls him. Temptations hitherto unconquerable, have been overcome. Tasks, too great for human accomplishment, have been successfully performed. Obstacles, seemingly insurmountable, have been removed. Opportunities undreamed of have presented themselves. Life for the man whose will is yielded to him has become indeed a great "spiritual adventure," and he is conscious of the fact that divine fingers are shaping his days.

Not many years ago there graduated from a certain college a girl of exceptional ability, active of body, trained in mind, eager of spirit. But she had never given her life to Christ. Immediately she went about procuring a position, for her family's circumstances were such as to make it necessary. Before many weeks had passed, however, she was stricken with meningitis which left her a helpless cripple—doomed to being forever a burden to her loved ones. She succumbed to black despair and bitterness of spirit.

A friend who knew Jesus, coming almost daily to her bedside, seemed to be the only person who could reach her. Gradually and with infinite tact this friend introduced to her darkened mind one who said, "I am the light of the world." She spoke of a Person whose presence changes any situation; whose power brings strength and usefulness to any life, however broken. She suggested that instead of defying life's disciplines it is a good thing to use them; for they are meant not to break but to make us. Gradually the sufferer came also to know Jesus. A new hope, a strange peace, a great ambition to serve him, even in her weakness, began to animate her. Today this girl, though still bedfast, is the author of articles which inspire hundreds who read them to a closer walk with him. Her influence for Jesus reaches far and in many directions. Also, she is self-supporting, having been successful in building up a thriving magazine and stationery agency. Her surrendered life witnesses to his love and care and strength.

—LUCY MAPES.

Note: For feature story see "A Nine-Year-Old in South America," page 26, August, 1929, WORLD CALL. See also "Christian Home in China," page 50, this issue

"Don't Despise the Canoe"

THE Congo Christian Institute has many welcome visitors who bring helpful messages at the chapel hour. One of our frequent visitors is Mark Njoji, the pastor of the Bolenge Church. Recently the students asked him to come and speak to them, and when he came he said, "I am glad to come but you ought to give me more time to get ready. I can't think up a speech in one night, I ought to have five or six nights so that I can think and pray over what I ought to say."

Then he asked the students why they were in the Institute, how they came

to be there and who sent them and how it happened that they were young men and not elders in their villages. He got suitable answers from most of the students and then he began to draw on those answers. Elders may settle palavers in the village but it is youth that does the work of the village. Elders are not usually very teachable but youth is glad to receive wisdom.

Well, he said, we have not lacked places that have had reputation for wisdom. Congo had such places long before the white man came and the youth of the village would ask to go to such places, but the fathers tried very hard to keep the boys at home afterward. The fathers

would consent and they would provide canoe for the journey. They would say, "Now you are off on a long journey, don't despise the canoe."

Youth took the canoe and smiled at the advice of the elders. What is a canoe? Anybody can get a canoe. But the youth was that with the canoe they got to a place of wisdom, and with the canoe got back home again. Now those questions and answers came into the speaker's mind. For, said the speaker, you have come to this fine school because of the church. Without the church you would never get here and without the church you would never get back home again. If you do

(Continued on page 50.)

Programs for November

Circle

unmarried young women 18-24)
1930: *The Road of Strong Hearts*.
November topic: *At the Crossroads*.
November theme: *A Thankful Heart*.

Now is the Time

Place your order at once for the new monthly book *Youth Adventures With God*. In a peculiar way this is the book for every member of the Circle, not because the worship services for each month are found in it, but because there have been numerous requests from youth which they have desired guidance in quiet time with Him. Mrs. Grace Hill who formerly served as one of the religious education field workers continues to share with us some of her rich experiences and treasured poems and ideas.

A Code of Ethics

On the Road of Loving Hearts we come continually in touch with those of other faiths. The following will help our conduct to be Christian and will make for peace along the way:
Don't snub foreign people, make friends of them.
Don't laugh at their questions about American life, answer them.
Don't profit by their ignorance of our laws, help remove it.
Don't mimic their broken English, correct it.
Don't call them offensive nicknames, how would you like that yourself?
Don't make the immigrant hate you, make him love America."
California State Commission on Immigration and Housing.

Have You Met?

George Carver, professor at Tuskegee Institute for Negroes? Dr. Carver has produced more than a hundred products from the sweet potato. Still more remarkable is the production of one hundred and sixty-five products from the sweet potato. These range from flour to axle grease, and from a drug resembling quinine to a fine quality of linoleum. Dr. Carver declares that "if all the other products of vegetable foodstuffs in the world were destroyed, a well-balanced ration could be made for both man and animal from peanuts and sweet potatoes." Howard Steiner, the Jew, who with no knowledge of English and very little knowledge of America—is now a professor in an American College and an authority on international and interracial relationships. Become acquainted with the world character through his books, *The Trail of the Immigrant*, *The Immigrant Tide*, and *From Alien to Citizen*.

Senior Triangle Club

(For boys and girls, ages 15-17)
1929-1930: *A Good-Will Flight*.

November topic: *Maneuvering in Louisiana*.

Worship theme: *A Thankful Heart*.

Did you purchase the newest of all "Tools" to take with you on your "Good Will Flight?" Well, you must get it immediately for a "Good Will Flight" is not complete without a copy of *Youth Adventures With God*, the newest of all devotional books for young people. It is the book from which material for the monthly worship service is secured and also the personal handbook of every Senior Triangler.

If the "Flight" is in the interest of "Good Will" our lives must be in tune with that of Our Father, and then all whom we meet will really be received as our brothers and sisters. Join with all Senior Triangle members in a year of spiritual growth and development and make this a year of Good Will in Friendships with Christ and Others.

Have you read Longfellow's *Evangeline*? That is another fine handbook for the journey. It will give you the romantic story of the settlement of that great country in which we are maneuvering this month.

Have you noted "Preparations" in your program book for the month of November? You will find a long list of suggestions of ways in which you can make the "Good Will Flight" practical. November and December are months when we all think in terms of Good Will. Let us begin at Thanksgiving time and have it extend throughout December and then we can begin the New Year with it. What have you to share on this Thanksgiving Day?

The headquarters of our French mission in Louisiana is located at Jennings. It is under the supervision of Evariste Hebert. The mission was opened June 6, 1915.

Miss Ann Zigler is the religious educational leader of the young people. She is located at Jennings and works out from that point among other churches of the mission.

The French people are all American born and are all citizens of the United States. However they know nothing of the privileges and obligations of citizenship. Many of them know nothing at all about voting. Evangelist Hebert is instructing them and encouraging them to pay their taxes and exercise their right to vote. Hundreds of them have become regular voters under his instruction and influence.

Intermediate Triangle Club

(For boys and girls, ages 12-14)

1929-1930: *Trails of Discovery* (Among the Japanese).

November topic: *Japan Seeking the Light*.

Know the Japanese

The Japanese first came to the Pacific Coast at the urgent request of labor contractors who had discovered, by their activities in the Hawaiian Islands, their skill as farmers.

* * *

Our first Japanese Christian Church was in Los Angeles, which has the largest Japanese community in the state, and perhaps on the Pacific Coast. Ten different Protestant groups are working in this field.

* * *

The Japanese Christian Institute is located at 936 Wall Street, Los Angeles. A new, one-story brick building has been erected at 20th Street, Los Angeles, in the section where many Japanese families live. This building will serve the children as a kindergarten during the week, and care for the beginner and primary departments of the Sunday school.

* * *

The American Legion in 1926, seeking to promote loyalty and appreciation for the flag, made possible a national essay contest in the schools and junior high and high school grades. In California, 12,000 essays were submitted, having been written as the children sat in school and without adult advice. These essays were numbered, thus concealing the authorship, and submitted to a set of judges. These judges were unanimous in their selection of one essay. When the report came, investigation revealed that a little girl, twelve years of age, a student in the Edison Junior High School of Berkeley, whose parents were Japanese, was the author. The committee was troubled. Certainly no child of Japanese parentage could write an essay on the American flag like that! Surely there must be a mistake. So the essays were submitted to another set of judges, without knowing the dilemma of the committee. The result was the same—a unanimous decision for one essay—and the same as before, the essay written by Fumi Yanagisawa. Her essay follows:

"I pledge allegiance to you, flag of my United States, in word and deed. I believe that you will help me to be a loyal citizen, both in peace and in war. I believe that you will lead the world, not only in strength, but in righteousness. I believe that your stars are the shining symbols of the eternal brotherhood of men in the world. 'Old Glory,' as I stand and salute your heroic colors of red, white and blue, I promise to follow your ideals of 'liberty, justice and peace,' not only for America, but for the world."

Devotional Study for Women's Societies

NOVEMBER: God is eager to give power. What kind will you choose? Matt. 7:11; Luke 11:13; 1 Corinthians 6:19.

By MAY F. FRICK

NO ONE deserving to wear the name of Jesus Christ would knowingly turn him from his door. Yet he left his helper with us, his representative, and said of him, that he would be of greatest value to them; that he could do more for them now than he, Jesus, himself, could by continuing with them in the flesh.

Jesus' disciples, of the first century, realized something of the task they had accepted, and welcomed his every plan to help them carry on. Think you, that without such help, to crowds which had consented unto his crucifixion, and in that same city where his leader was put to death, they would have dared to proclaim him Lord and Christ and dared to hope to advance his kingdom?

It was in rare obedience and faith, that the apostles had continued steadfastly in prayer and had waited for the promise of the Father, and they were not disappointed. The marvel of the centuries is not the outward sign that was given, unusual and much needed as it was then, but the power that was given to these humble and blundering men to live lives of unexcelled Christlikeness, and to bring conviction to these multitudes.

"Ye shall receive power," said the Son of God, "When the Holy Spirit is come upon you." He keeps his word. But there are conditions. We are ready to recognize him as a God of law and order in his physical universe, but do we consider that his spiritual laws are just as orderly? It took three busy years for Jesus to teach his disciples this very thing. For three years he taught them by precept and by example how to pray that God's power might be released. Pentecost was the proof of his teaching and of their understanding and obedience.

We are not praying for, we are not desiring a repetition of the spectacular demonstration of power needed and given at the first Pentecost. The circumstances are different, the need not the same. But can you and I pick up the daily newspapers and read of the crimes that are being committed by those of increasingly tender years without wondering why the church is failing to enlist multitudes of young people of this and other lands? Shall we wait until our youth have become hardened criminals and then pray that the Holy Spirit shall convict them of their sin? Or shall we pray God to convict us of our indifference and unbelief if we stand idly by while Jesus Christ loses his charm for youth because we so feebly represent him?

Have we withheld our interest, our talent, our money and our prayer? Perhaps. Let us underscore the word *perhaps*. Perhaps you and I honestly think we are doing all we can, but shall we not take time to consider what kind of power we are choosing. James writes to those who seek

power of God but "ask amiss, that ye may spend it in your pleasures." A tyrant wants power to get what he wants and all he wants whatever the cost to others. Jesus drew upon the never strained resources of God that he might more than satisfy the need of an ever helpless world. He left the Holy Spirit with us to guide us to desire and to get just such power. The power that comes only from God is the only power that can meet man's need.

Very early in the life of the lad who has known the comradeship of an understanding loving father, there springs the desire to help, the desire to share in some way his father's work. This desire is as natural and

"As effortless as woodland nooks

Send violets up and paint them blue."

How much in earnest God is when he calls us to be sons and daughters of his? How few have taken him at his word! How many of us have believed that he meant what he said?

But the early disciples believed him and in obedience they tarried in his presence until a more than human compassion for earth's sinful and sorrowing was theirs. They tarried yet longer; they tarried until they were sure they were ready to be used of God; until they were sure that God's plan for saving the world was better than any they could devise. They tarried until they desired his way rather than their own to be done, not merely in one or two things in their lives, but in all. They tarried until they preferred that his name should be praised and not theirs. They tarried until they knew that they were no longer depending upon their own insufficient resources but upon the power and guidance of the Holy Spirit which Jesus said should be given to them that ask.

Are you and I taking God, our Father, seriously? Are we taking Jesus Christ at

his word? Jesus spoke of "the Spirit of truth whom the world cannot receive; it beholdeth him not, neither knoweth him"; "He shall not speak from himself, but what he shall glorify me."

Hunley well says, "In religious experience there are many who live in the pre-archaic age, walking under the light of stars. They have experienced very little of what God has brought to his church. * * * Religious life is irksome and burdensome. There is no abounding joy. "But," he continues, "there are those who walk by the Spirit in the glorious light of the Sun of righteousness. Their joy is theirs. Power goes out from their lives. They bless all they touch. Free from stress and strain, they possess a freedom, a buoyancy, a resilience, a spontaneity, which distinguishes them from the multitude. The overflow of their joy comes like the laughter of babes, the singing of birds, the flowing of brooks, the breathing of zephyrs upon an aeolian harp, or the love that rises in the heart of youth in springtime. It is the life of the Spirit."

By way of contrast, let us recall the perpetual and hopeless inferiority, the frustration and oppression of woman where power is not known.

"Sorrowful women's faces, hungry, yearning,

Wild with despair or dark with dread,

Worn with long weeping for the turning,

Hopeless, uncomforted.

"Dear Heart of Love, canst Thou forget the blindness

That lets Thy child sit selfish and ease

By the full table of Thy loving kindness And take no thought for these?

"As Thou has loved me, let me love thee turning

To those dark souls, the grace Thou gavest me:

And oh; to me impart Thy death yearning

To draw the lost to Thee!"

Echoes From Everywhere

Satisfaction of The Years

Our school at South Gate closed with nine girls and seven boys graduating from the junior high schools. The next day three of the boys and four junior boys were baptized, besides one university young man and two other men.

The girls' schoolrooms have been filled to capacity with 217 students. Seven of the nine graduates expect to go to our girls' senior high school at the Drum Tower. The woman's half-day school had over thirty take the examinations and make passing grades though many of them had to miss school frequently for home duties.

What a change in the desire of women and girls for an education since I came to

China a generation ago! Then there was utter indifference toward it; now a woman or girl is willing to put herself to almost any inconvenience to obtain it.

MARY FRANCES E. KELLY

Nanking, China.

Mungeli Builds For the Future

The work of brick burning is going on even though the thermometer registers from 104 to 106. Mr. Benlehr has finished some coworkers' houses at Jarhagaon and Mr. Moody has the new Mungeli Church nearly ready for the roof. He is also beginning work on a school house at Jarhagaon and three cottage homes for girls' boarding in Mungeli.

We are thankful that Miss Fleming

enough from her operation to her work again.

shall miss Mr. and Mrs. Benlehr and daughter Helen from our circle very

(MRS.) EMMA L. MOODY.
geli, India.

apanese
g Themselves

Japanese community of Los Angeles succeeded in raising about \$3,000 to the proposed new Japanese Church. They plan to continue this work until they reach \$5,000. The individual gift was given by a gardener who gave \$250.

W. Scott, pastor of First Christian Church, Tampa, Florida, has planned a series of carefully prepared lectures on "Immigration" to be given before the Christian's missionary society. The series covers a wide field as indicated in the following: The Immigrant of the Past; The Immigrant of the Future; The Immigrant of the Nations; The Immigrant of the Future; How They Come; The Distribution of the Immigrant; The Problem of Americanization; The Church's Responsibility in Immigration.

g the Women
Jubbulpore

"World Day of Prayer" was observed at Jubbulpore by a union meeting of women, three missions participating; Church of England, Methodist and others. About a hundred women were present in spite of a severe thunder storm.

The program had been translated and adapted by Mrs. Alexander, and parts were assigned to women of the different missions. All responded heartily in the songs, Scripture readings and prayers. Everyone present felt that it had been a very worthwhile and helpful gathering.

ISABELLA M. DAVIS.

Jubbulpore, India.

Federation Loses
Leader

Those who have had touch with the Federation of Woman's Boards of Foreign Missions of North America, will feel a personal loss in the death July 23 of Miss Ella D. MacLaurin, who served that body as executive secretary for a number of years.

Along the
Trail

Mrs. K. Louise Duncan, who with her husband and family has doubtless reached Batang by this time, writes from Kiating, China, as follows:

"A letter this morning from Tatsienlu says that our Batang people are there already, waiting for us to come. They are men sent out to take care of the caravan through Tibetan country. And just think, we are still twelve days' journey from Tatsienlu.

"I hope that we will get away from here by the middle of this week. Then it is four days to Yachow. Here we will see our three boys from the Batang orphanage who came there three years ago to go to school. They may return to Batang with us. We have heard good reports of them from the Baptist missionaries in that place. This is the first venture of our Mission to send boys away like that. We will probably not be in Yachow more than two days.

"Then it will be an eight day trip to Tatsienlu. Mr. Cunningham of the China Inland Mission of that place tells us that the road is sometimes good and sometimes otherwise. Meaning robbers or no robbers. This stretch of our journey is the only part that I have been at all concerned about.

"From Kiating the children and I will ride in Chinese sedan chairs. Mr. Duncan will walk to Yachow but from there on he will have a horse or mule to ride. Our freight was sent to Yachow by raft but from Yachow on to Batang it will all be carried by pack animal, either horse, donkey or yak.

"The last step of the journey, that is from Tatsienlu to Batang, will take us anywhere from eighteen to twenty-five days. It will probably be close to the higher figure."

Fine Results
In Africa

We baptized twenty-two in April, ten in May and 215 in June, making a total of 313 for the past six months. I have faith to believe that the number will reach 800 for the year. We expect to organize two indigenous churches in September.

I am just back from an itinerary of

In Memoriam

Mrs. F. M. Bates, July 12, 1929, Hannibal, Missouri. Eleven years president of Mt. Zion missionary society and president of county organization. Age 50.

Mrs. Elizabeth Humlong, August 4, 1929. Williamstown, Kentucky. Faithful member of the Christian Church and charter member of missionary society.

Mrs. Anna McCary, June 12, 1929, Mesa, Arizona. Devoted member of missionary society. Formerly of Houston, Texas.

Mrs. Milt Wills, June 14, 1929, North Pleasureville, Kentucky.

Mrs. Emma Kelly, March, 1929, Noblesville, Indiana. Charter member of Refuge missionary society.

Mrs. Ida Sank, February 5, 1929, Baltimore, Maryland. Faithful member of Calhoun Street missionary society.

John Paul Rowilson, August 15, 1929, Higginsville, Missouri. Held pastorates in Florida, Tennessee, Iowa, Kentucky, Arkansas, Illinois and Missouri. His grandfather, father, and brother, C. C. Rowilson of Brooklyn, Connecticut, all ministers.

twenty days in our "across the river field." It is difficult for those folks to come to Monieka for baptism. I have never seen folks so eager to become Christians. We baptized 215 and have about that many more inquirers who will doubtless be baptized in the fall.

Our institute has commenced here at Monieka, but all the evangelists are not in yet. We baptized sixty-three people this morning and more will be ready by next Sunday. Tomorrow we begin the school for evangelists and I am going to give instructions on the organization of the church and its purpose, and the duties of the individual Christian.

Charles Jr., left us June 9 for America where he will be in school.

CHARLES P. HEDGES.

Monieka, Africa.

News From
Ginling

Commencement exercises of Ginling College were impressive and dignified and the Class Day program a success. Of the twenty-seven graduates, twenty-one are going into nineteen schools to teach, three into Y. W. C. A. work, one going into medicine, one literature, and only one not quite decided.

The graduating class made a gift of \$200 for a bell and our tenth reunion gave a Reunion Scholarship of \$100 for one of the girls.

YI FANG WU.

Nanking, China.

Hidden Answers

Who is the new president of the Pension Fund?
Where did the drama have its origin?
What is the estimated per cent of young people being reached by the church?
How many people took the WORLD CALL Alaskan Tour? To what did they contribute a modest sum?
Some reasons for building the National City Church?
Who was elected president of the International Convention for 1930?
When is WORLD CALL Week?
What are some of the findings of the Youth sessions?
What major projects lie just ahead of the Disciples?
What is meant by "Neighbor India"?
How much is to be cut out of the United Society budget before December 31?
What missionary recently died?
Who becomes the new Recorder of the United Society?

The "Kirtan" Way

Lately we have been going out to near-by villages for evening meetings of a different type from our ordinary ones. Four or five evangelists, a Victrola, a couple of chairs, a cotton rug, and the Ford went with us to these meetings, which were usually held in the open with the stars shining brightly above us. The Victrola drew the crowds. When the people had come the evangelists usually sang a few Christian songs to lively Indian tunes to the accompaniment of a small harmonium, (played with one hand and pumped by the other), two small drums played by one man, a pair of wooden things something like a tambourine, and tiny cymbals.

After the singing we had a Scripture lesson and a short sermon, and then the "kirtan." Some Christian pundit has written a poetical life of Christ. The kirtan is the reciting of this, a few lines at a time, after which the part just recited is sung repeatedly then more is recited and sung, and so on until a portion of the story is told. When we can be in one village three nights we divide the Life of Christ into three parts, and finish up each night with magic lantern pictures.

The "kirtan" is a method which is indigenous to India and is much liked by the Indian village people. These evening meetings usually lasted from three to three-and-a-half hours, but the people were ready to listen as long as we could stay. Then they would pick up our things and go with us to the car and watch us get started on our way homeward, giving us a cheery salaam as we pulled away in the moonlight, tired, but happy.

MILDRED M. SAUM.

Bilaspur, India.

National League Of Evangelical Women

The annual Congress, held May 21-23, 1929, in Buenos Aires, was a time of great blessing. On the evening preceding the first day of session one hundred and five men and women attended the banquet, at which time the delegates from interior towns were welcomed and a short musical program was rendered. The following morning a meeting for prayer on behalf of the Congress, and for brief consideration of future plans of work, was held for the delegates and executive committee. Then there were interesting sessions, afternoon and evening, for two days when the time was occupied with inspirational messages, reports of local societies, good congregational singing, excellent numbers of special music, matters of business, a simple drama entitled "The Coming of the Truth" (presented by Disciple young people), and addresses on the following themes: Peace; Woman's Responsibility in the Church; The Young Woman in the Church; How to Overcome Worldliness in the Church; How to Lead Our Children to Jesus.

A Busy Doctor

Our yearly report showed a very gratifying increase in our work, both in the out-patient and in-patient departments. This last year we had 675 in-patients and gave 31,921 treatments. There were 745 operations performed. We have a large number of difficult and complicated obstetrical cases, some of them brought from the nearby villages where the native midwives have done their best (or their worst), for many times these poor women are beyond human help before they reach us. We are especially happy to find many of the people here in Bilaspur not only willing but very glad to have their women come to the hospital for normal delivery cases. The wife of the Additional Sessions Judge was cared for here. Her husband remarked that she had not had *any* fever. I explained to him how careful we were to have our hands as clean as possible and took every precaution so that they would not have fever and needless trouble afterward.

We had 5,272 out-patients this year and gave 44,738 treatments, as compared with 3,082 and 18,000 for the year before. 1,169 minor operations were performed such as opening abscesses, pulling teeth, and sewing up ears! We gave vaccine, inoculations, and injections for cholera, typhoid, smallpox, diptheria, syphilis etc.

An outbreak of smallpox among the Christians in Baitalpur, one of our neighboring Missions about twenty-two miles from here, called me away. I was too late to save several little lives, but we were

able to vaccinate 430 and undoubtedly many have been saved from this terrible disease. Their own doctor was ill in a sanatorium in Switzerland.

H. H. NICHOLSON

Bilaspur, India.

(Continued on page 63.)

Convention Elections and Resolutions

(Continued from page 30.)

California; Richard Dickinson, Eureka; Illinois; secretary, Alva W. Taylor, Nashville, Tennessee; secretary, James A. C. Indianapolis, Indiana.

Pension Fund

H. H. Rogers, president; W. R. Wagon executive vice-president; F. E. Smith, secretary. Trustees: I. J. Cahill, W. Crew, C. E. Lemmon, Samuel Ashby, F. Buttram, Thomas C. Howe, E. S. Johnson, R. A. Long, B. A. McKinney, J. R. Wane, C. M. Rodefer, Oron E. Scott, A. Shullenberger, W. R. Warren, H. Rogers.

"Don't Despise the Canon"

(Continued from page 46.)

the church what will be the use of wisdom? You may be able to use it in the world, but the real reason for which you left your homes will be useless if you get the church. Don't despise your canon.

Needless to say these and other wise some illustrations made a very great impression.

Bolenge, Africa.

HERBERT SMITH

A Christian Home in China

MR. AND MRS. WANG, their daughter Martha and their youngest son, John, came here two years ago soon after the missionaries left Luchowfu. Owing to various circumstances it seemed to be advisable for Mr. Wang to leave Tseh Chen where he had been stationed for two or three years before the trouble. He was then called to San Ho by Dr. Sung, who several years ago repaired some property across the road from his hospital and furnished it to be used for a preaching hall. A small group of Christians, including Dr. Sung, served as a nucleus of what is now quite a thriving little independent church. Several have been added by baptism during the last two years. Though the membership is still small—less than twenty all told—the Christians are very much alive and in earnest. They seem to be sincerely living what they believe and their zeal is contagious. There is a promising group of inquirers. The running expenses of the church, including Mr. Wang's salary, are furnished by Dr. Sung.

Meetings are held six nights a week. Prayer meeting is held on Wednesday, and the regular church and Sunday school services on Sunday. Mr. Wang and Dr. Sung take turns with the preaching. John

plays the organ, and Martha carries out work among the women and children.

The Wang family is a living example of what a Christian home in China can be. Mrs. Wang herself takes care of the chapel, so that there is no need of a servant. Martha is teaching in a girls' school. She and the other teachers of the school, who is also a Christianized at Christmas time) teach the Bible to their students and bring them to church and Sunday school. One of the older students has already been baptized. John Wang is a fine lad of about eighteen. He is studying in the hospital and assisting Dr. Sung, but is hoping to give his life to evangelistic work.

You will be interested to know that Mrs. Wang has given a week's salary for "Sharing with Christ" week. Luchowfu Christians have observed special week of self-denial and I was asked to make the announcement here in San Ho. There will no doubt be other contributions from the church here.

Mrs. Chen (one of the Bible women) and I have been here in San Ho for a week, holding special meetings for women. We feel that we have received much help as we have given.

LYREL G. TEAGARDEN

San Ho, near Luchowfu, China.

the New INTER-CHURCH HYMNAL



*Compiled as a result of research among
thousands of Pastors, Churches, Choir
Directors and Organists.*

This hymnal of universal appeal contains the churches' own selection of hymns preferred and sung—set to the tunes of greatest popularity and highest musical rating. ¶ No other hymn book has ever been compiled on as comprehensive and authentic yet simple a plan as this. ¶ Nationwide research and analysis of music programs of churches of all denominations revealed the hymns and tunes sung oftenest and repeated most. ¶ Members of the American Guild of Organists, as well as Choir Directors and Pastors qualified by training and experience, selected and rated the tunes that were musically authentic and singable.

INTER-CHURCH HYMNAL has had Katharine Howard Ward as Musical Editor. For twenty-three years she was Organist and Choir Director of the First Methodist Episcopal Church, Evanston, Illinois, and for twelve years minister of the Sunday Evening Club, Orchestra Hall, Chicago. "Aids to Devotion and Social Service", Rev. Albert W. Mer, D. D., Editor-in-Chief, is an outstanding feature of the book. It comprises 100 pages including responsive readings distributed by leading ministers.

This book is unique in arrangement. All the hymns appear in the order of their preference as expressed in the nationwide survey. There are in all 475 musical numbers including

a choice selection of new hymns. The first 150 are set, practically without exception, to tunes rated No. 1 by members of the A. G. O. and co-operating Musical Directors. Very few tunes rated No. 3 are included and none of lower rating. Two thousand hymn tunes not included in this book are listed for convenient rating reference.

The topical index for seasons and subjects is very comprehensive. Also complete index of titles and first lines.

This great work, expressing supreme faith in the musical taste of church people, is handsomely bound in Special Book Cloth with hand sewed headband and heavy breaker strip. Made for beauty and long service. Price per hundred, \$100.00 not prepaid.

Publication date October, 1929.

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What, Where, When and How

A Guide to the Use of Missionary Material and Methods

Calendar Ahead

SEPTEMBER 29, Church Erection and Home Missions Day.
 October 6, Rally Day.
 October 6 to 12, WORLD CALL Week.
 October 14, One-Day Conventions.
 October, Mission Study Classes and Elective Courses—Home Missions.
 November 24, Thanksgiving Sunday—Offering for Home Missions and Religious Education.
 November 25—Dec. 2, Stewardship Week.
 December 1, Women's Missionary Day.
 The Calendar seems crowded this month. It includes, however, one day in September and one in December. The outstanding day for the church school is November 24. The rest of the days pertain more to the church. The Mission Study Classes and One-Day Conventions are of interest to both.

All the World's Our Stage

Select your plays early. Send for them in time to consider what you want and what suits your group. Thanksgiving plays: "Return of the Pilgrims" (25c), heavy pageant, but not impossible for the church which wants a good historical pageant, with modern interpretation.

"Love's Utmost" (75c), short devotional play for use in church school worship service, etc.

Stewardship plays: "Ring of Rama Krishniah" (25c), 17 adults, 4 children—probably the best play on Christian Stewardship available. "Thanksgiving Ann" (5c), an old play but one which can be very effectively used where a simpler play is desired.

Home Missions plays and pageants:

For the Home Missions Offering in November "For All Nations" (free). A new type of pageant which will be found unusually worth while in itself as well as in its presentation of the scope of the work. Your young people will enjoy producing it.

Foreign Missions plays:

Several sketches on Japanese in Japan and in the United States will be found in "Trails of Discovery Among Japanese Friends" (50c). While this is an intermediate study book, the dramatic sketches will be well suited to use in programs, worship services and afternoon meetings of small groups.

One-Day Conventions

October 14—November 1, those are the general dates. Each church will wish to appoint its delegates to the particular "One-Day Convention" in its own area.

Missionary Materials and Methods

The use of the story in Missionary Education is so obviously valuable that little need be said about it. The diffi-

culty seems mainly to be that of finding suitable stories.

The Educational Division of the United Christian Missionary Society is undertaking, for the first time this year, the preparation of story material to be used in worship services preparatory to the four special days in the church school. It is felt that the Thanksgiving offering will be more intelligently made as well as being more from the hearts of the children and the young people if the church school knows something of those to whose training the offering goes. Therefore, for the four Sundays preceding this offering, there will appear worship services built around the theme of that offering, for children, in *The Bethany Church School Guide* and stories in the *King's Builders*, and for young people in the *Front Rank*.

It is hoped that this material will be of value not only in the period just preceding the special day, but that each church school will wish to build up a story and worship file from these materials.

Schools and Missions

Every church will want a School of Missions! It is difficult with just the small amount of space we have, to "enthusiase" enough about the great possibilities of these six-week study periods when the whole church in its different age-groups are considering the problems of the whole Christian church. Most churches prefer to take up the home missions side of the question for the fall Schools of Missions. The new books are most interesting. If you have not received the list, write for it. If there is anything the department of missionary education can do to assist in the selection of courses which will fit your special problem, it will be ready to help.

A Book a Month for Your Graded Library

For Young People and Seniors: *Blind Spots* is the title of a new and unusual book. It is subtitled, *Experiments in the Self-Cure of Race Prejudice* and is by Henry S. Leiper. The book will prove very valuable in group discussion work. It does not limit the question to theory, but asks "What are your blind spots? How do you feel in such a circumstance, and why do you feel so?" If your group is slow in discussion, this book ought to be one that will start them off. If they

are already fond of argument, the author has a sane practicability which will keep them on an even keel.

Correspondence Course

The course in *Missionary Materials and Methods* is again offered. It is a mine of worth-while information. It is filled with workable ideas. **ENR NOW!** Three dollars registration fee should be sent to the Missionary Education Department.

Disciples of Christ at Work in the Philippines

As was announced last month, heading will carry from now until January any announcement of materials and methods which those churches who wish to join on an all-church project study on Philippine work, may find useful. This month a Bibliography on our work in the Islands was published. Materials are being prepared with Laoag especially in mind. We have in that station, a girls' dormitory, a hospital, a church. This work is characteristic of our work in the Philippines. One member of the department, Miss Edith Eberle, was stationed there during her work in the Islands, and will therefore be able to give many helpful suggestions.

Because most churches wish to have models of the station, of the building, made, we are having prepared the following mimeographed floor plans which will be issued free to those requesting them.

1. Adamson Hall, Ground Plan
2. Adamson Hall, First Floor
3. Adamson Hall, Second Floor
4. Sallie Long Reed Memorial Hospital, Ground Plan
5. Sallie Long Reed Memorial Hospital, First Floor
6. Sallie Long Reed Memorial Hospital, Second Floor
7. Pickett Missionary Residence
8. Village Church.

A small outline map of the Philippines in mimeograph is also available. This material and other materials, bibliographies and suggestions will be issued after January 1, in a "Philippine packet" to churches requesting it.

"Christ and World Friendship"

The Committee on World Friendship Among Young People, 289 Fourth Avenue, New York, announces a project for young people interested in world friendship and world peace. This is a pageant essay contest, in which \$1500 is offered in prizes to the young people of North Central and South America. The competition is to end on January 15, 1921. If your young people between 14 and 25 years of age are interested, further information may be secured from the Committee in New York.

BULLETIN 1-6

Address all inquiries to The Missionary Education Department, United Christian Missionary Society, Missions Building, Indianapolis.

(Continued from page 45.)

General fund—property surplus—	
Office furniture -----	\$ 30,925.76
Mission property -----	1,702,927.17
	<u>\$1,733,852.93</u>
	\$3,479,333.74
Current General Fund deficit composed as follows:	
General operations—deficit -----	\$ 575,730.99
WORLD CALL—deficit -----	10,645.43
Angels Builders—deficit -----	826.15
	<u>\$ 587,202.57</u>
Literature fund balance -----	26,637.26
	<u>\$ 560,565.31</u>
Total fund balances June 30, 1929 -----	<u>\$2,918,768.43</u>

C. W. PLOPPER, Treasurer.

U. C. M. S. and Five Old Boards

Property -----	\$6,492,302.74
Securities, cash, etc. -----	4,890,105.12
Church loans -----	2,997,650.51
Miscellaneous -----	80,655.82
	<u>\$14,460,714.19</u>
Utilities -----	913,079.37
Net surplus June 30, 1929 -----	<u>\$13,547,634.82</u>

Board of Temperance

(Continued from page 45.)

board. He has been doing promotional work and his summer has largely been taken up with young people's societies. He has also taken over the mess end of the board's work and has sent us on all inter-society committees.

With the interest in peace paramount Taylor has majored in that. The Kellogg Treaty, the Pan-American treaties of conciliation and arbitration, the mission of Elihu Root on World Court, the plans for another important conference and the constructive work of the League of Nations, all to the work for peace a special finance during the past year.

On issues of *Social Trends* have been discussed during the missionary year, carry more than 250 pages of useful information and interpretation of social issues of interest to ministers and religious leaders. It is underwritten by a

good friend of the work for another year and we hope to make it better without making it bigger. It is received everywhere with words of commendation.

In addition to editing *Social Trends*, Dr. Taylor has distributed a million pages of literature; participated actively in the work of the Commission on Social Service, International Good Will and Interracial Relations of the Federal Council of Churches; addressed conventions, conferences, student bodies, forums, churches and assemblies and traveled 22,000 miles.

To have held our own and even made small gains financially the past two years has been real progress. But less than 500 churches contribute to this Board and many of those only small sums. The Memphis Convention recommended that our share of the budget be two per cent. The Missouri Joint Budget Commission recommends two and one-half per cent. Both actions were taken without our suggestion. We welcome them as tokens of good will toward our work.

Board of Education

THE fourteenth annual report of the Board of Education called attention to the achievements of the board in the last ten years. During this period the board has initiated and developed with increasing effectiveness the observance of Education Day in the churches. The role of Christian education has been in a place of increased significance in national convention programs. The Board of Education was a necessary factor in carrying forward the Men and Mills Movement to a successful completion. A number of our educational institutions are enjoying a standing in the various accrediting agencies of the nation has been increased from three to twelve with recognition either by North Central or the South Association, or both. All of the co-

operating colleges meet the standards of their respective states. Christian education has secured growing attention in the benevolent budgets of the churches. There is now an income from the churches' budgets and Education Day offerings for the current support of our educational institutions amounting to approximately one-fourth million dollars annually. Capitalized at five per cent this represents the equivalent of a living endowment of \$5,000,000.

The Board of Education has been the cooperative representative of all of our educational institutions in the publication of *WORLD CALL*. The January issue, in recognition of Education Day, is given over almost entirely to the presentation of the cause of Christian education.

Monthly a department is carried in the magazine for news items concerning the board and its cooperating institutions. It has assisted in the publication of the annual *Year Book* and shared in the expense at a cost of \$2,000 a year. This is the means by which credit is secured in the *Year Book* for the churches making offerings to the board or its cooperating institutions. A considerable beginning of literature has been produced. Hundreds of articles, tracts and pamphlets have been published. It has participated to a large extent in the preparation and publication of three books. *Survey of Service*, which came off the press last August (1928), gives prominent place to the work of the board and its affiliated institutions. The education section was prepared by the general secretary. In the preparation of the volume *College Organization and Administration*, of which Dr. F. W. Reeves and John Dale Russell are the authors, the staff of the board helped to outline, read the manuscript, made numerous suggestions, and read the proof. The volume is based on a series of surveys made by Dr. H. H. Harmon and his department. It is being used as a textbook in quite a number of educational institutions over the country. "A Study of Ministerial Training of the Disciples of Christ" has been prepared as a doctor's thesis by R. B. Montgomery of Yale University. Most of the data for it was collected through the Board of Education office over a period of two years and the general secretary of the board has given much time and counsel in the study. There are two or three other volumes for which a large body of material has been assembled and which should be written.

Ten years ago only one gift of \$100,000 had been granted to any of our colleges from the General Education Board. In the last ten years \$1,110,000 in gifts has come to our institutions from that source. The Board of Education and the general secretary have been most effective factors in securing these gifts. Cooperation and contacts with the religious and educational world at large have been maintained. The general secretary has been a member of the Educational Committee of the Boy Scouts of America; on the American Council on Education; and the Educational Committee of the Y. M. C. A.; has been a member of the Education Committee of the Council of Church Boards of Education and has served as president of that Council; has kept in constant touch with the Association of American Colleges, standardizing agencies of America, and other similar organizations. Other members of the staff, G. I. Hoover, H. H. Harmon, and J. C. Todd, have likewise had large places of influence on these interdenominational, national and international agencies.

Through departments which this board has created institutions have been literally saved from death, and the assets of the cooperating colleges have in the brief period of ten years been increased from \$8,000,000 to \$32,000,000. In other words, the era of cooperation has increased our

educational assets by 300 per cent. A department of Promotion and Endowments has been created and developed under Dr. Harmon. Since its creation the department has made studies of the best methods of promotion and campaigns; has assembled and trained an efficient office and field staff; and has collected most valuable detailed information of churches, members and prospective donors. In actual financial results it has secured in cash and pledges for the institutions served a total of \$8,366,101.65. The University Department was initiated in October, 1919, with J. C. Todd acting in a voluntary capacity as secretary. Soon afterward arrangements were made for regular part-time service which has been continued with the exception of one year when he retired in the hope that a full-time secretary could be secured. Even with limited resources and time the Department has rendered commendable service in the decade of its existence. Its secretary has been a member of the University Committee of the Council of Church Boards of Education and has given constant testimony to the conviction of the Disciples of the fundamental importance of biblical and religious instruction as a factor in higher education.

Conferences of workers in this field of work have been conducted at our National conventions. Student conferences have been attended and the department has participated actively in the rapid development of this field. Ten organizations and institutions now cooperate with the department in their relations to the board. This was the first Board of Education in America to make a scientific survey in cooperation with the colleges of the educational institutions affiliated with it. It is the first Board of Education that has succeeded in getting consideration for college teachers as participants in a church pension plan. Dr. R. L. Kelly, executive secretary of the Council of Church Boards of Education, recently said in a public address and in print, "Disciples of Christ have made more progress in the last decade with respect to strengthening and maintaining their educational institutions than any other religious body in America." And finally there has been created a conscience and a consciousness of the place and importance of Christian education to the nation and to our church, and also a knowledge of the needs of our respective institutions and a sense of responsibility in supplying these needs.

view of enlisting the whole church in fellowship and support of the whole program of the church.

The major method of promotion employed was that of holding regional area set-up meetings, using fifteen twenty persons, to be followed by smaller teams of from three to four persons into the churches of the area covered by the set-up meeting. The whole program was presented in each meeting included every phase of the missionary educational and benevolent work, also appeal for life consecration and the enlistment of every member of every church through the every member canvass. At least ninety-five different people served a longer or shorter time on the team. The active campaign opened October 1913, and continued to August 1, 1929, 2,675 churches in thirty states visited in this period. Since the close of the campaign the work of collection has been carried on energetically.

One of the most gratifying and lasting results that issued from the life of the Movement was the higher level of missionary intelligence and evaluation to which it lifted the whole brotherhood, resulting in a wider interest in and a deeper consecration to the missionary program, and a new appreciation of the divine origin of the principle of stewardship.

Another great by-product of the Movement was its unmistakable influence awakening in the life of the brotherhood the spirit of unity and cooperative service. It was in the period of the Movement's active life that WORLD CALL, the Board of Education and the United Christian Missionary Society came into being.

Final Report of the Men and Millions Movement

(The report, of which this is a summary, was prepared by J. H. Mohorter, who had served with the Movement from its beginning, and was finished just the day before his death.)

THE Men and Millions Movement had its birth among our missionaries in China in 1911, growing out of their lack of equipment. The illness of Alexander Paul, then a missionary in China, gave him time for meditation and prayer leading to the conviction that \$200,000 should be raised in five years to equip the China Mission. A decision was finally reached, on the recommendation of Secretary F. M. Rains, who was visiting the mission at that time, to undertake to raise a half million dollars for buildings and equipment for all our mission fields.

A. E. Cory was called home and placed in charge of the campaign to raise this sum. He was told by leading business men that the goal was too low, and it was raised to \$1,000,000. Under the stimulus of the success in approaching the realization of this amount, W. F. Holt of California proposed to be one of ten men to give \$10,000 a year for ten years, thus raising a second million. It was decided to divide this amount equitably among the Christian Woman's Board of Missions, the Foreign Christian Missionary Society and the American Christian Missionary Society. Eventually the goal was raised to \$6,300,000, upon the gift of \$1,000,000 by B. A. Long, and the educational institutions, Board of Ministerial Relief, National Benevolent Association and Board

of Church Extension were received into fellowship and participation. A second goal was the enlistment of one thousand workers for definite Christian service and another an every member canvass with a

Summary of Receipts and Unpaid Pledges

July 1, 1913, to June 1, 1929

Total Amount Pledged:

Regular pledges and direct payments	\$5,056,654.95
Short-time emergency pledges—paid	1,202,151.92
Short-time emergency pledges—balance due	332,626.08

\$7,105,342.63

Total Amount Received:

Collected on pledges	\$5,987,458.43
Interest and miscellaneous revenue	23,292.21

\$6,010,750.64

Total amount uncollected and cancelled by death and otherwise

\$1,117,884.20

General Financial Summary

Disbursed:

Account of expenses	\$ 525,852.21
Account of institutions	5,460,140.30
Cash and bonds on hand	24,758.13

\$6,010,750.64

WORLD CALL WEEK

October 6—12, 1929

Sunday Schools

Worship Program for Adults

S. W. Hutton

OR use in adult department or class, or in the general opening service of the church school on Sunday of your own choosing during October or early in November.

me: "Brothers All."

n: To nourish the feeling for oneliness in behalf of those of all colors and classes in our country.

roductory statement:

o be made by the leader of the worship program.)

oking forward to Thanksgiving Sunday attention is now being turned rd the united efforts of our churches e midst of the various racial groups o United States and Canada. This

missionary enterprise challenges us ck further knowledge of what is be- eaccomplished and to lend a hand in taining and enlarging the work al- e under way. The worship service hich we are now to unite will follow heme "Brothers All." May we give ives moments full participation.

elude: "Pilgrim Chorus" (Tanner- e Wagner, or music of the hymn, ith of Our Fathers" (No 285 Amer- Church and Church School Hymnal). ymnical call to worship: (To be read eader.)

Come, Thou Almighty King,
Help us Thy name to sing,
Help us to praise:
Father, all-glorious,
O'er all victorious,
Come, and reign over us,
Ancient of days.

rief prayer of invocation—

ymn of praise: "O God Beneath Thy ling Hand" (No. 299) (Standing).
ripture reading: Matthew 28:16-20.

By action of the sub-committees of the Curriculum Committee, beginning with the current issue of "World Call," missionary materials for children and young people in the form of worship programs and illustrative stories are to be carried in those publications especially ministering to members of those age groups and their leaders in the Sunday school field of work. (See page 52 under "Materials and Methods.") The missionary materials for use with adult groups in the Sunday school will continue to be carried in "World Call" under the same caption as formerly, i.e., "Sunday Schools."

Prayer: (Follow the theme suggested above and the Scripture reading just given.)

Hymnic response: "Teach Us, O Lord, True Brotherhood" (No. 277, first stanza. All may sing, but preferably a quartette).

Devotional message: "Your Brothers and Mine:"

Prayer: (Sealing in brief, fervent prayer the message of the talk. Given preferably by the one who speaks the message.)

Offering service:

1. Hymn: "O Lord of Heav'n, and Earth, and Sea" (No. 264, first stanza).

2. Offering received.

3. Prayer of thanksgiving.

4. Hymn: "O Lord of Heav'n and Earth, and Sea" (No. 264, first stanza). sung as response to the offering prayer).

Closing hymn: "Lord, While for All Mankind We Pray" (No. 303, first and last stanzas).

Class period.

friend and brother. In the mountains of Kentucky and Tennessee where live our Highland brothers of original American stock the gospel message is being carried by our missionaries of education and evangelism with fruitful results. In the Southland, brothers in black, whose ancestors came to America by will of the white man are increasingly finding their way to Christian ideals through schools, churches and other Christian contacts.

Among the French Acadian population of Southwestern Louisiana more than thirty centers of Christian influence fostered by our united missionary efforts are producing great results in life transformation. From over the border our Spanish speaking Americans have come. We are reaching them in limited numbers through institutional Christian service in the great Southwest and they are responding valiantly.

On the Pacific Coast where East meets West our united efforts among Japanese citizens are bearing rich, Christian fruitage. In the Northwest among the original Americans, our Indian brothers, we are providing Christian home contacts while they pursue secular studies in training for more useful American citizenship.

We have been thinking of these various racial groups so hurriedly that we have hardly gained a speaking acquaintance with them. You will find a more complete story of these Christian harvest fields in WORLD CALL, our brotherhood magazine. We must not overlook the fact also that there are other groups in our great cities and in our fertile, valleys here and there throughout the land. Among these we are unitedly rendering

Your Brothers and Mine

IF you note as the Great Commission was read in your hearing that the whole wide world was taken into consideration and yet no mention was made of class, color, race or nation? This is a very significant situation and deeper meaning should find constant consideration in the heart of each one of us.

At least fifty different nationalities including many colors and types are represented in our own population. It seems so significant that through our open doors so many have come to make this our home and are now a part of us. I wonder if in the providence of God the Master felt that he could not trust us to carry the gospel to all if they remained across the seas and therefore sent them here to live with us as brothers in the land of the free.

We sometimes say that distance lends

enchantment; yes, when it comes to our dealings with our fellow men of other races at our very doors where our complete set of physical senses are ever receptive points of contact, we sometimes feel that probably a little distance would add to the romance of our missionary activity. On the other hand, when we think more seriously on this problem we recognize that the ancestors of all of us crossed the sea to find in this new land a home surrounded by the blessings of democracy and Christian freedom.

May we take a hurried glance at some of our stations in the homeland where together we are demonstrating the power of Christian brotherhood. Many of our new Americans are in the coke region of Western Pennsylvania where churches with their various auxiliary agencies are gradually being organized in a worthy effort to show that Christ is our mutual



Paz Avendano

Assistant kindergarten teacher at Mexican Christian Institute, San Antonio, and trained for this work in our normal school in Mexico

service, all of which is but a small portion of the work we should be doing. As we meditate upon our own personal relationships with each of these groups of brothers and sisters we are led to feel a deep sense of humility that we are doing so little among them. On the other hand we rejoice in the privilege of sharing with them at least in a small way, and, a determination rises within us that through prayer, offerings, and closer Christian contact, we may mani-

fest more fully the spirit of brotherhood through the channels always open to us. Indeed these of whom we speak are your brothers and mine.

Note: If desired some specific article in *WORLD CALL* may be substituted for this more general statement. The next issue will contain a program devoted more specifically to our united efforts in life transformation through religious education. (Sunday Schools, Young People's Conferences, etc.)

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

October 6: Recognizing Our Debt to Others

In "Friends of Africa" the story is told of Isake Nuendo who was a zealous servant of his Lord. One missionary remembers seeing him, "a little man with straggling whiskers and earnest face, clad in ancient khaki coat of faded hue, a pair of ragged trousers, but neither shoes nor hat." He was making a plea for greater generosity and while he was receiving ten francs a month during the preceding seven months had given forty-eight francs to the Christian work in his country. He told of one village where the people said they were too poor to increase their gifts but one poor widow was giving more each week than the chief of the village. Inspired by her example and the eloquence of the speaker every village in the district agreed to assume the support of its teacher and the expense of the work. So those who knew the blessing of Christianity recognized their responsibility.

A group of African dwarfs, always difficult to reach because of their timidity, came to see a missionary. One of their number who was a Christian asked that he be taken to the Mission Station to study so he could take the message of Christ to others of the dwarf tribe.

Lepers in a certain leper colony in Korea are characterized as "the lepers with the shining faces." Their home is beside the highway and near a favorite resting place for travelers. While the wayfarers rest the lepers stand on their side of the fence and tell the wonderful story of God's love. They are constantly witnessing to the love of Christ and feel especially responsible to share the story because of the blessing that has come to them.

October 13: Keeping Fit for Others' Sake

In the lovely old city of San Antonio, Texas, there are perhaps seventy-five thousand Mexicans, a great field of opportunity and need. Along hot streets stand little homes. Dooryards are tiny box-like affairs and oftentimes there are none. But in even the smallest houses one may see a bright red geranium, a

gorgeous poinsettia, flowers that show the beauty-loving souls that live in such barren surroundings. In the midst of all this stands our Mexican Christian Institute, ministering to the needs of these people. Not long ago I went with a district nurse of San Antonio, a lovely young Mexican girl who had been assigned to that district, she told me in her soft voice "because I understand these people." Our first stop took us back through a narrow little alley to several disreputable looking houses in one of which we stopped. Children tumbled out from everywhere to gaze at us. Most of them looked as though they needed the nurse's care. The nurse turned her attention to one mother who lifted her hands from the hot suds in a great iron kettle over an outdoor fire. She was busy with the laundry work. "Yes," she said, in reply to the nurse's question in Spanish, "the child is better. I gave him all the medicine as you told me." I looked at the too-small soiled mite of humanity who sidled up to the nurse and slipped a dirty hand into hers. From that home to others and others we went to see how sick children were faring, truly an errand of love that there might grow in that crowded center of foreign population bodies that were fit temples for the indwelling spirit.

On another afternoon I wandered about in the clinic of the Mexican Christian Institute, famous throughout the vicinity. In the forenoon the same rooms had been crowded with a kindergarten group. Three doctors give their time free of charge to care for those who come. A flat-chested woman with drooping shoulders has her turn. A young mother with an undernourished baby comes next, while an old grandmother soothes a four-year-old until her turn will come. A young mother comes with two tiny three-months-old babies, such pitiful mites, and the doctor said there was nothing the matter except that they were starving to death!

Hand in hand with this care for the physical needs there is ample provision for the development of the spiritual life through the church services, Bible clas-

ses, week-day clubs and friendship with the missionaries in charge.

October 20: Useful Work a Christian's Duty

In an orphanage in Bombay was a small girl who was unusually bright of a happy, sunny disposition. One day it was noticed that she was having trouble with her reading. Her eyes were failing. She was sent to the Mission Hospital but returned with the dict, "No hope, blindness ahead." She wasted no time with tears but said with her usual cheery smile, "Well I can't stop studying. I'd better go to the Bible School now and begin to learn what I can see; then by and by perhaps I can be a blind Bible woman." Thus her winning spirit expressed itself in her desire to be of service in spite of the handicap which she was facing.

In a far-away village in the mountains of Korea lived a well-to-do farmer whose industry was marked by all. He did not know anything about Christianity until a hearing of a revival being held in a large town not far away he decided to attend and became so interested that he remained until the end of the series of meetings and became a Christian. Returning to his own village full of zeal he taught the people and lived so well among them that his whole family and many others were brought to Christ. He wanted the people to go to church and realized that the nearest church was far, so he decided they needed a church in their own village. There being no other way, he built it with his own money, a very neat frame building used not only on Sunday but every day of the week for the enlightenment of the villagers. A primary school was organized since the small children could not go across the mountain pass to the nearest government school. The teacher's salary and all other expenses are cared for by this man who also provides a class of sericulture each spring for the villagers. Thus with many useful deeds he works for his community.

October 27: The Christian View of Recreation

I wonder if any of us realize how much our home missionaries do in the way of putting joy into the lives of underprivileged people. From the hot crowded streets of New York City where children play between the towering buildings there went eighty children in connection with the Disciples Communion House for summer camp in a delightfully cool retreat where fishing, swimming and all kinds of fun were a part of the wholesome camp life. Back in New York's streets, they came with stronger bodies and deeper joy that they can carry them through difficult days.

From the bleak barren coke towns the mining section of western Pennsylvania go groups of young people to beautiful spots in the midst of verdant mountains and sparkling streams. After their vacations they go back to the set-

where the smoke kills grass and blackens buildings. But their are purified.

To big playground at the Mexican an Institute is rarely empty. he else in that crowded section can ildren and young people play? l American young men from one San Antonio Aviation Fields give evenings to baseball coaching her games with the Boy Scouts. n the crowded streets of a foreign of Cleveland where children of nationalities play around "the the workers of Broadway Chris-

tian Church took as many as they could care for to a country summer camp and put new strength into frail bodies and real joy into barren lives.

And at the Yakima Indian Mission it seems to be the other way about! When vacation time comes the children go home to be with their parents in the humble little homes. But as the fall draws near they look forward with eager joy to their return to school, for there at the Mission they are finding the fullness of life, bodily health, good times of clean wholesome fun, times of study and the quiet reverent chapel hours.

Livengood News

OR the past week the program has been Scouting—morning, night and noon. Mr. Houghton, the organizing ury for the district has been here, have taken him around to see as of the Scout Troops and Cub Packs sible in our area. We had rallies in fferent places and at some of them any as six different schools were ented. Scouting is a fine thing for dian school boys and the older peo-e beginning to see this and to give encouragement. I consider this con-with a great number of schoolmas-and hundreds of school boys one of est pieces of missionary work I can as I have gone about with Houghton e felt all dressed up, with my khaki rm and my Scout Commissioner's on the side of my hat. Yesterday athariya was about our best day. we arrived there we found the boys number of people of the town wait-or us. They had fixed up a little on for our party from which we watch their games. With us went Deputy Inspector of Schools, Mr. aloi, who is Houghton's Indian as-ut, and Scout Master Dhanuwan from Mission school. After an hour of s and scout display we had tea and a busy two hours of scout tests, for e boys had been working and were for their second examinations. at six o'clock one of the richest of the town took us all to his house a tea party. He had a lot of sweet-s and fruit for us, all served in his e in a room resplendent with old- tioned glass candle lamps and pictures he Hindu gods. We had perfume d on the backs of our hands and nds of flowers placed around our s. When the tea party was over we to the school yard where the boys on a fine camp fire program and we out badges to the boys who had ed their tests.

he whole Damoh district is facing ine conditions. Last year the wheat e was badly damaged by rust, and this a frost in January destroyed a lot the wheat, and injured other crops. ine relief camps have been opened all the district where people can get k at a very low wage, but enough to

live on. Grain is plentiful and reasonable but if the government did not give the people work they would starve just the same.

This is a splendid opportunity for the mission to open new work and to be as helpful to the people as possible in the places where we are already working. During February the evangelistic forces of the station were in camp at Tendukhera 35 miles from Damoh. We would like to build a bungalow there and have a missionary and several outstations there. Within 3 miles of the town there are 18 villages and within a radius of 5 miles there are 33 villages. There are close by four good locations for village schools which would reach a large number of children who will remain illiterate all their lives unless we education them.

We spent March with the evangelists in Hatta and found a number of good locations there for new outstations with teacher-preacher schools. We have in the past few months taken the old Ford into

all kinds of places where people told us we could not go. In a number of villages the people said a motor car had never come to their town before. Everywhere the people listened eagerly to the preaching, the lantern lectures and the gramophone. We carried a box of medicines for simple diseases but some people came to us for whom we could do nothing except to advise them to get to a hospital as soon as possible. In one place an old man had an infected arm swollen to twice its normal size. In another village a boy was brought to me, thin and weak, with several open sores in his side. He had been in that condition for over a year. A woman with a growth on her jaw as large as a man's fist was quite disappointed when I told her that I had no medicine which would help her. Before such mountains of suffering, ignorance and hopelessness as one finds in the villages we often feel discouraged. Then we go on with fresh hope as we think of Him who is sufficient for all things.

The financial report of our church for the past year is rather encouraging. Most of the financial support of the church comes from the missionaries and the Indians who are employed by the mission in some way or other. The people who are independent workers however gave just about twice as much in 1928 as they did in 1927. We hope they will continue to make progress in this direction. The total contributions for the year amounted to almost a thousand rupees. We have supported our pastor, paid all our bills and still have a little money in the treasury with which to start the new year.

FAY E. LIVENGOOD.

Damoh, C. P., India.

India and Self-Denial Week

OUR Churches in India have responded liberally to the "Sharing with Christ" call of the United Christian Missionary Society. They gave \$500. This is equivalent to 30 per cent of the combined annual salary that these churches pay to their pastors.

In addition to the above amount, our India missionaries as individuals gave \$1200. This is equivalent to 20 per cent more than a week of their combined annual salary.

In fairness to everyone concerned the mission treasurer takes the liberty of adding that although an order has gone forward to Indianapolis for the payment of \$1700 cash into the "Sharing with Christ Fund," yet it will be three or four months before this sum can be realized by monthly installments from the givers. "Sharing with Christ" means more than giving the spare change in one's pocket.

W. B. ALEXANDER,
Mission Treasurer.

I was surprised and pleased when the call went out among the Christians. The

response was almost unanimous. We asked them to give one week's pay to the "Sharing With Christ Week." It appealed to them in a strange way. They said: "The 'Mother Church' is in trouble and who could forsake the 'Mother Church'?" So they gave. Some gave more than one week's pay. This is all in addition to their other giving. It was wonderful. One man was to have given four rupees and eight annas. He said, "Make it five rupees." Well, you have not seen his home or his children. If you could know how they live, you would know that Mr. Pitura and his family will make some real sacrifices to give this money. You and I have not gone hungry for the kingdom. We do not know what hunger is. But this man will eat less in order that the "Mother Church" may not suffer loss.

This is the greatest work in the world. Mrs. Rice and I are always glad that we gave our lives in this service. But we are also glad and thankful for the wonderful fellowship that we have with our home folks.

RAY E. RICE.

Getting Acquainted Through Vacation Schools

By ETHEL SHREVE

IT'S almost seven o'clock, time for the daily vacation church schools to begin. Let us see them in India. We must hurry for they like to begin early before it gets so hot. Here is one in the compound of a Christian home. Stoop a little for the door isn't very high. A few of the children have already arrived. "Salaam, Salaam" everyone calls. The doorway is swept clean as a floor and makes a nice schoolroom. The teachers are here with their pleasant "Good Mornings." This one is a student at Burgess Memorial School and next year will teach. Her two brothers are also in school here. Here is a notebook with the day's program carefully made out. Here is also the roll of thirty boys and girls. All have arrived now and the last Salaam has been said. See them sit in such straight rows with hands folded! Oh, sometimes Batassiya decides to pinch Ram Ji who sits by her and Savitri crawls up close to see what the Miss Sahib's shoes are made of. Shankar Lal decides one day that he has his shirt on wrong side out and he gets up to change it. But for the most part they are very good and attentive.

Who are these children? They are the Mohammedan and Hindu children of the neighborhood—not one of them Christian, but they have learned to pray as reverently as any Christian child. "Itwari," says the teacher, "tell us the story of Joseph." How well he does it! And that is a new song isn't it? They sing it well and Bhagu Lal leads out and starts it alone.

It is playtime now and we go outside under some trees. What a good time they are having! We must see their handwork too. Look at the little oxen shaped out of mud. Even the hump in the back is just right. Then there are *malas* or garlands made out of colored paper, for flowers are scarce in this hot weather. And here is a large scrapbook just made from cheap brown paper and the pictures cut out of old magazines that the Miss Sahib had stored away. This is to be a gift to the primary school here. And don't forget to see the house that Jainak Ram has made. He has used sticks, paper and mud and it is very good indeed.

Come, let us see the school in the Christian neighborhood. Here the children are gathered in the little chapel. Two girls home from high school and three young men are the teachers. See they are playing the story of the Prodigal Son. One little girl has evidently not taken time to eat her breakfast for she is eating at two or three *chapattis* (Indian bread) which she has in her hand. She is made the Prodigal Son who is wasting or eating up her living. Very realistic! Now we are ready for games and we go across the road into the mission compound where Mr. and Mrs. Saum live.

Let us go to see the third school. This time we will go to a government school building just back of the church. Here on the shady side of the school building sit the children, calling out "Salaam" as they see us coming. These again are all Mohammedan and Hindu children—not one Christian. But they have learned many things for they have had a Sunday school every Sunday, besides what they are learning in the daily vacation school. The teachers are five young boys from high school. How interested the children are in making kites from colored paper! Then this was another red letter day for didn't the Miss Sahib take their pictures? But the disappointment came when she wouldn't open up the camera and show them.

We have still one more school to see—the one near the Christian community at

the railway station. We see there a little chapel where these Christians have their church services. Here the children gathered together and the pastor and some of the high school boys are leading.

Oh, yes there have been failures—there have been successes in the daily vacation church schools in Bilaspur. There have been many difficulties. One school had to be closed for a time because of a Hindu wedding in the neighborhood. This lasted for a couple of weeks and of course the excitement drew all the children. A case of smallpox in another neighborhood affected attendance for a time. One little Mohammedan girl about ten came and was so interested. Then she was forbidden to come because her folks thought it was not proper, since there were both boys and girls in the school. Nevertheless we are sure that much good has been done—good seed sown among the one hundred and sixty children enrolled in the schools. On one of our last days I thought of the daily vacation schools throughout the world.

Bilaspur, India.

Dukhua (The Blind)

By Victor C. Rambo, M.D.

"DUKH" means pain or trouble or both. "Dukhua" means one who has been afflicted with pain or trouble. "Andha" means blind. Out of these words is formed the picture of an Indian, bamboo stick in hand, trudging down the Mungeli road on business. Dukhua became a follower of Christ when a young man. When it was time to begin to think about marriage, he became blind. Enormous ulcers gnawed out the cornea and iris of both eyes.

Precedent said, "The blind must beg." But Dukhua was of another mould. Help he needed but he would not beg. So he learned every road by heart. Tapping his stick ahead of him, somewhat stooped, with his face seeking the road where his eyes could not, he became the day or night letter carrier of the mission station. The important letters were carried by him to any village. He knew better than others who could see, every intricate road and by-path.

The Christian church of Mungeli gives him two rupees a month. He has become a good masseur so that his evenings turn in a small income as he limbers up some of the many ankylosed joints or muscles, and relieves from many a body the unendurable aches of fever.

Some time after he became blind he married a fine Indian girl and now has four children. In addition to acting as messenger and masseur he trades in chickens and goats and sells eggs—strictly fresh, and meat.

Recently I met Dukhua and he smiled as usual on being greeted. Then I told him that I was writing an article about him for his friends in America. He was pleased, and said, "But I have something to ask you to ask them. Tell them that

I am not as young as I used to be that I ask their prayers for my children. The church will have to help him later on. You, through us, are doing a lot to help him now for we are teaching his children in the school and the boarding school for girls. We all have a right to be proud of Dukhua.

Mungeli, India.

Disciples Divinity House

DISCIPLE students of the University of Chicago have been more than ordinarily appreciative of the fine new building of the Disciples Divinity House which has been occupied for less than one year. Already the attractive Common Room, the scene of many happy meetings with friends. The large dining room has been a big factor in helping to promote acquaintance and good fellowship between the faculty and student body, and the Herbert Lockwood Willett Library has served to quench the thirst of many by giving a desire to delve into the archives of Disciple literature. The House provides dormitory space for about twenty men.

The library, containing 1340 volumes, has been completely classified by Grace Phillips, librarian of the Divinity School of the University. An effort is being made to complete as many as possible of all writings by and about the Disciples. Funds have been collected for the painting of a portrait of Dr. I. Willett, which is to be hung in the library.

Plans are going forward as rapidly as possible to complete the chapel of the House. This is made possible by the generous gift of a friend who has al-

(Continued on page 60.)

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Where the Whole Family Goes to School

By RUTH MUSGRAVE

WE ENJOY our school here at Lotumbe, Africa, so much and feel that it is the best we have for some time. Mr. and Mrs. Roger have charge of the school of morning and Miss Buena Stober has charge of the afternoon women's school. H. C. Good teaches in the morning school. He has charge of the primary department of the morning school and the younger and the evangelists' wives in the afternoon school.

We begin our day with Bible study. One of our best evangelists is chosen each day to do the teaching. We have a chapter. We began with Matthew and day had the first chapter of Romans. This is for all workmen, evangelists in the morning and schoolboys, and all women will come. It is the village prayer meeting. At school time the different evangelists tell what they can remember of the morning lesson. We have a Bible lesson at the morning school and memory work twice a week in Psalms, Matthew 5, Ten Commandments, 1 Corinthians 13, etc. In the afternoon school we have fifteen minutes of Bible drill before work. We know that the truths are a foundation for true Christian character. In the afternoon school we have about twelve little girls in kindergarten. They sit out under the trees while their mothers are in class. We give them large tin cans to play in the dirt and they have their mothers' company, with very few quarrels. They make gardens and clean weeds out of food from their one tool!

We have about twenty girls, nine and ten years old, in the first class. They are at reading from big charts. Their work is to copy the words, their spellings, to write the words when the teacher reads to them. They add and subtract numbers from 1 to 20. A native medical attendant teaches them the care of the body once a week. They are taught sewing once a week. They are sewing little skirts and scraps left from the boys' and girls' dresses. We have a native teacher who

has been at the station since she was a little girl. Then we have about twelve or fourteen little girls of this age and older who are making the second class, that is, advanced work in all these things. Six of these are from our girls' home. We have twelve little girls in the home and they are all in one or the other of these classes. Yesterday I promoted three of my bunch over to Miss Stober's side of the house where they are still further advanced.

I wish you could see the evangelists' wives. We have a ruling on our station that when a person wants to become an evangelist he and his wife and all their children of school age, must come to school. The wives and daughters go to this school from three until five in the afternoon. There are about forty-five wives now in attendance. Miss Stober has the advanced girls. There are about forty of them from the ages of fourteen to twenty and they are making good records.

Now about our morning school which runs from eight until eleven. I have seven classes in my department and there are

from ten to twenty in each class. We have the first hour for evangelists' Bible study and normal work for the teachers, and then three forty-minute classes. The teachers teach one or two hours and go to school the rest of the time. They teach the afternoon school too.

The cutest things we have in school are the tiny babies. They come with mothers and fathers. The mothers go to the gardens in the mornings, so the fathers have to bring them to school. Here they come, one at a time, tiny things not more than six weeks old. The young father places the sleeping babe across his lap and with slate in hand begins very seriously to work at some arithmetic problem, in addition, multiplication or division. By the time he gets to subtraction he gets so distracted by the whimpers of the little voice that he has to take it out in the air to rest. Then it is time for the mothers to come and take baby away, the father returning for the next lesson. Another interesting picture is to see a stately man sitting erect, with ears and eyes glued on the teacher, or blackboard, listening to get all that is given. His mustache adds to his stately appearance and dignified air. But we do have a nice school and are proud of our folks. The greater hope is in the children between six and sixteen.

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Disciples Divinity House

(Continued from page 58.)

been a generous contributor and an interested worker in the development and furnishing of this beautiful building.

Dr. E. S. Ames, dean; Dr. W. E. Garrison, and Dr. H. L. Willett have offices in the House. Though Dr. Willett has retired from the university, he has consented to give a course for the Divinity House during the coming year.

One of the first tasks undertaken by the office after moving into the new quarters, was to compile a list of all former Disciple students of the Divinity House. There is now a card file of some 650 names.

The Disciples Club has had a successful year under the leadership of their president, A. G. LaMar. Seventeen meetings were held during the three quarters. They have been in the nature of a Thursday night supper served in the House, followed by talks and discussion. One outstanding meeting was led by Dr. Peter Ainslie, editor of the *Christian Union Quarterly*, on "Christian Unity." Other interesting discussions were led by Perry J. Rice, Chicago city secretary; O. F. Jordan, Park Ridge; C. C. Morrison, of *The Christian Century*, and members of the faculty. Also several of the students, A. G. LaMar, Marvin Schafer, Homer Gamboe, and Glen McRae discussed their fields of interest.

Tazawa—A "Retreat" Which Spells "Advance"

By K. C. Hendricks

TAZAWA—it stands for a place—a rare place. It also stands for an event—a rare event. Tazawa, the place, is one of the most charming mountain lakes in scenic Japan. Tazawa, the event, was one of the most successful and significant conferences held in many a year in our Japan field. It was an all-North evangelistic conference, attended by our pastors, women evangelists, missionaries, and lay workers, of Akita and Fukushima districts, July 16 to 18, 1929.

The father of the conference, our veteran leader in the Orient, Alexander Paul, was also the chief power on the program, lifting and stimulating all present, not only by his strong and very helpful addresses on, "The Youth Movement," "Constructive Evangelism" and "The Challenge to the Church of Today," but also by his genial presence and good fellowship, both in the discussions and at play. In line with the above addresses by Mr. Paul were others by the following: Pastor T. Kawai, of Fukushima, who spoke at the opening of the three days of the retreat on the theme, "Listening for God's Voice"; Pastor Y. Shionoya, of Akita, whose subject was "Our Future as a Religious Body"; C. F. McCall, also of Akita, who spoke on "Country Evangelism," and K. C. Hendricks, of Fukushima, on the subject "Newspaper and Correspondence Evangelism."

The Japan General Committee's subcommittee on the Pentecost Anniversary Celebration took this occasion to launch the idea of a special evangelistic program for the winter and spring leading up to Pentecost, 1930.

Each of the three wonderful days at Tazawa found the hearts of all more closely knit in one high and holy purpose—to give ourselves unstintedly and unitedly for the claiming of the millions in North Japan for Christ and his way of life. This was the first real retreat on any considerable scale that we have had here in Japan, but it is certainly not to be the last. It is no exaggeration to say, albeit in fanciful words, that Tazawa Conference, in its spiritual sphere, was as fine a work of God as the lake in its physical sphere. Even as the water was crystal clear, above that of all other lakes in Japan, so was the purpose and vision vouchsafed to our conference gratifyingly clear and unmixed, so that we "saw Jesus only," and the needy fields to which he called us afresh. And even as the lake was deep—a volcanic lake, nearly a mile to the bottom at its center, so was the passion bestowed upon those gathered by its edge a deep and surely abiding one. And just as the calm bosom of the lake holds within it the reflection of the mighty mountains that stand guard over its beauty, so was there mirrored in the soul of our conference group the imminent majesty of God's "higher ground" in the kingdom that is to be.

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It is important, therefore, that everyone who has at heart the progress of our cause should have a special interest in what is taught in the Church School. The teaching depends largely on the literature that is in use.

Why not make some inquiries and find out just what line of literature is used in your school? Why not assure the continuance of your program by making sure that the literature and the teaching follow your ideals?

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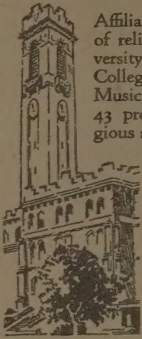
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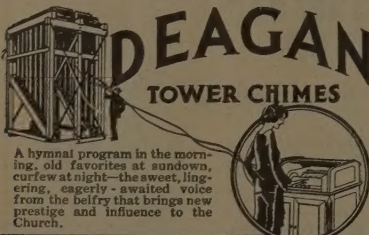
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Argentinians Study Africa

By Mae Yoho Ward

RECENTLY here in Cramer Street Church, Buenos Aires, we had a service built around Africa. One of our older boys gave a review of the life of David Livingstone; one of the young women prepared a paper on the life and work of Mary Slessor and then Miss Zona Smith gave a report of our own work in Africa, telling of the gratifying way in which the peoples of Africa have received the gospel and of the resulting changes in their lives, with the desire to tell far and near the story of Christ. The service was a unit with songs and talks directing our thoughts toward Africa, so that as a group we wanted to share in the telling of the gospel story in that land. The result was not just a collection but an offering of \$5.50 for Africa.

In summing up at the close of the meeting Mr. Montgomery told of the need for workers in all lands and suggested that we ought to want to share Christ with others, even as those in Africa, and brought the challenge to our young people that some of them give not only their money but their lives. Our hearts rejoiced when six young people walked to the front.

The first was Raoul, a young man who has been in the Sunday school for years but is not a member of the church. Always when asked to become a member he has replied that he did not know what God wanted him to do with his life and he did not want to join the church until he was ready to put his life wherever God wanted it. He is a splendid chap and though he has to work during the day he is doing his second year of National schooling at night, and we have great hopes of what he will be able to do as a Christian in Argentine. He was joined by his younger sister and they both plan to be baptized.

The third one was the younger brother of Senorita Jorgelina Lasado. Anyone who knows of the service Jorgelina has rendered and how well-nigh indispensable she is to the work here, will rejoice that her brother has found it in his heart to enter some form of definite Christian service. Already he is a leader among the boys of his age and a help in the Sunday school.

Eulalio Borgus was another. He is the one person we have had in sight for the ministry and his tuition was paid at the Colegio Americano last year. This was his first opportunity to make a public declaration of his purpose. He is very keen and intelligent and ought to make a fine preacher.

A Storni boy was another one of the group. Since he was a little fellow he has declared that he would be a preacher when he grew up, so next year he enters Colegio Americano to begin his training.

It was a service that we shall not soon forget.



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Echoes from Everywhere

(Continued from page 50.)

Jamaica Suffers Loss

H. Gordon Hay, pastor of Torrington
Church, Jamaica, recently suffered the
loss of his wife by death, after an illness
of more than a year. Mrs. Hay, in addi-
tion to making a home for her husband
and seven children, found time to teach
a Sunday school class, train the children
for special programs and lead the mis-
sionary society.

Ben Watson Goes To Lodi

Ben E. Watson, who has served for five
years as superintendent of the Japanese
work on the Pacific Coast, has accepted
the pastorate of the church at Lodi, Cali-
fornia. For more than twelve years Mr.
and Mrs. Watson have worked with the
Japanese people, first in Japan and later
in California. The church at Lodi is to
be congratulated on the assured advance
in their church program with the leader-
ship of Mr. and Mrs. Watson, while the
Japanese work will feel their loss keenly.

Mr. Henry Dies

Although it had been apparent for a
number of months that Franklin Redman
Henry of St. Louis would not survive his
serious illness of seven months, word of his
death, August 22, came as a shock to his
many friends in St. Louis as well as to
the United Christian Missionary Society,
upon whose executive committee he served
faithfully until the removal of the society
to Indianapolis. Mr. Henry was sixty-two
years of age, and is survived by Mrs.
Henry and two married daughters, to whom
our sympathy is extended.

Vacation School In Rath

During the hot weather on the plains
the children of our coworkers were home
from the boarding schools at Bilaspur,
Damoh and Kulpahar and the Rath church
conducted a daily vacation Bible school
for them for about six weeks. Each morn-
ing for an hour and a half they were
gathered together and drilled mostly in
Bible stories.

Rath, India.

Of a Family Of Ministers

Mrs. Gwenn Bond of Indianapolis, who
died following an operation September 2,
was a sister of Rex Hopper, missionary
in South America. Two other brothers,
Frank and Myron of Chicago, are min-
isters, and a sister, Mrs. Urban Ogden,
the wife of a minister.

Secretary's Son Receives Degree

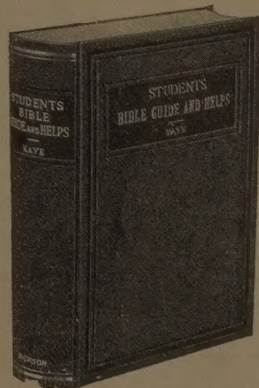
Lloyd E. Turner, a graduate of the
University of Washington, and for five
years principal of the high school at

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ginia auxiliary raised \$276 with it—and one Sunday
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tween banisters, etc. Holds dust without
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Receipts for One Month Ending August 31, 1929

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches -----	\$13,841.65	\$ 905.07*	\$ 967.90	\$ 1,141.83*
Sunday Schools -----	7,297.07	964.87*	75.00	21.78
Christian Endeavor -----	560.94	213.19*		
Missionary Organizations -----	7,490.70	1,325.51	548.00	5.65
Individuals -----	3,492.09	308.29	3,115.50	2,436.74*
Bequests -----	2,516.16	1,713.24*	36.35	5,151.15*
Interest (U. C. M. S.) -----	13,666.12	2,250.47		242.00*
Interest (Old Societies) -----	2,421.54	931.26		
Receipts from Old Societies -----		6,300.00*	6,150.00	6,150.00
Home Missionary Institutions -----	4,905.20	97.48*		
Benevolence -----	11,583.96	3,198.75	415.68	208.27
Annuities -----			8,594.00	18,335.42*
WORLD CALL Subscriptions and Advertising -----	4,865.09	484.98*		
King's Builders -----		337.60		61.26*
Literature -----	8,811.95	150.19		
Miscellaneous -----	8,328.45	576.95	911.29	955.78*
	\$90,118.52	\$1,998.67*	\$20,813.72	\$14,774.94
Board of Education				
Churches -----	\$ 819.70	\$ 625.92		
Endowment Crusades -----	125.87	125.87		
	\$ 945.57	\$ 651.79		

*Decrease

The Missionary Register

Missionary Sailing for Field

Miss Marie Serrill, Philippine Islands, October 18, 1929, San Francisco, S. S. President Pierce.

Births

William Ellsworth to Dr. and Mrs. William E. Davis, Africa, August 13, 1929.

Rosalind to Mr. and Mrs. V. E. Havens, Indianapolis (Africa), August, 21, 1929.

Georgiana Martha, to Mr. and Mrs. R. A. Peterson, Batang, July, 1929.

Chehalis, Washington, has recently received his Master's Degree from the same university. His thesis was on, "The Administration and the Supervision of High School Student Body Finance." He is the son of W. F. Turner, general western representative of the United Christian Missionary Society, whose home is in Spokane, Washington.

Hazel Green's New "Mother"

Mrs. Nellie Butchart, formerly a missionary in China, will serve at Hazel Green Academy, Kentucky, next year as a "mother" in the school. In this connection it is a matter of interest to note that Mrs. Butchart's son, Harvey, has recently married Roma, the second daughter of Mr. and Mrs. Bert Wilson. The young people are taking work in the University of Illinois.

Schools For All Ages

Four summer camps were arranged for the month of August for our Japanese boys and girls of different ages. Mr. Unoura was leader for older boys and Miss Lily Satow for the girls. Mr. Unoura was also principal for a summer training school for the Japanese pastors

and laymen at Terminal Island Baptist Church for a week, in which the enrollment reached 300. This was participated in by all the Protestant Japanese churches of Southern California.

The daily vacation school enrolled 150 children of varying ages, the majority of whom were in the Bible department of the school.

BEN E. WATSON.

Los Angeles, California.

Faithful Member Is Honored

Our July meeting was in special honor of one of our active members, Mrs. Lizzie Broom, better known to us as "Aunt Liz-zie," who has attended each meeting of the missionary society for eight consecutive years. Mrs. Broom is ever ready to do her part in any way she can to make the work a success.

MRS. ESTHER PETERS.

Bagley, Iowa.

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